# ¶ THE VOYAGE of the wandering Knight.

*Deuised by* Iohn Carthenie, a Frenchman: and translated out of French into English, by *William Goodyear* of *South-hampton Merchant.*

¶ *A WORKE WORTHIE OF READING,* And dedicated to the Right worshipfull Sir *Fraunces Drake, Knight.*

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# ¶ To the right worshipfull Sir *Frauncis Drake, Knight,*

## happy ſucceſſe in all his attempts, and due reward for *the ſame.*

*THE COMMON COVRSE OF MANS* life (moſt venterous and no leſſe worſhipfull Knight) and their daily dealings doe manifeſtlye declare, how variable they be, how wandering, how wauering, how vncertaine and inſolent, if Fortune or rather God (to ſpeake Chriſtian like) by bleſsing them as abundantly, ſo extraordinarily: and raiſing them, *Tanquam é puluere & luto*, aduaunce them to promotion. And no meruell though this be incident to the manners of men, ſeeing that nature hir ſelfe in this point offendeth. For what is he, vnles he be mortified, that is not naturally of an aſpiring mind: imitating heerin the propertie of the Iuie, which neuer ceaſeth climing by degrees, *Donec ipſam ſummitatem attigerit*, till it be come to the very top.

This fault being generall, and as generall ſo hatefull, in the iudgment ſpecially of the wiſe, might ſeeme ſo much the more tollerable, if that men placed in preeminence, and ſitting like Hils, ouerlooking the Vallies below, with their high calling & ſtately authoritie, had agreeable heartes. But ſome, notwithſtanding their ſtate be ſingular, and indeede ſuch, as that they may ſit downe, take their eaſe, and ſay, *Hic terminus eſto*, doe carie ſo baſe a minde, as that if I ſhould compare them to Aeſops Cocke, preferring a barlie corne before a pretious pearle, I ſhould not doe amiſſe. There is none but by diligent obſeruation, may ſee this to be an vndoubted truth.

In the taxing of which Engliſh, and outlandiſh fault, (for it is as common as the world is wide) I ſhould ſhewe my ſelfe no cunning Archer, to ouerſhoote the marke of your deſerued commendation. For although you haue had Fortune holding the baſon, whiles you waſhed your hands, & caſt the beſt chaunce of the Dice: yet for all that, ſuch is your contentment, you hoiſt not vp the loftie ſaile of ſelfe-loue, to ſwell with the winde of vainglory, as vaunting of any exploit which you haue atchieued, *Per tot Cyclopea ſaxa, per mundi ſcopulos, Scyllam, vaſtamq; Charybdim*. But as you went out, ſo you are come home, familiar with your friend, courteous to your acquaintaunce, remembring all, forgetting none, ſtill of one mainde, will and affection, the proſperous euent of your daungerous voyage notwithſtanding.

Some one, hauing paſſed a Sea of ſixe daies ſailing, (or leſſe, if leſſe might be ſuppoſed) is ſo far in loue with himſelfe, & ſo vndiſcreetly doteth ouer his owne doings, at his returne, that he maketh his trauell ordinarie table talke, aggrauating the matter ſo mōſtrouſly, as if he had endured the very labours of olde *Hercules*. Another, *Et terris iactatus & alto*, hauing ſeene the mightie workes of the Lord, & his wonders in the deepe, & as it were meaſured with a paire of Compaſſes (be it ſpoken without offence) the globe of the whole world, *Poſt multa diſcrimina rerum*, arriueth in his natiue ſoyle meruailouſly bleſſed from aboue, and yet diſcouereth not the multitude of dangers, or rather deathes, wherewith he hath encountred. Which of theſe iudge you deſerueth the trumpets plauſible ſound?

I cannot therefore ſufficiently wonder at the equalitie of your worſhips minde, which, notwithſtanding ſo many tempeſtes of perturbations, and ſharpe ſurges of inwarde motions, continueth calme. And it doeth me not a little good, firſt to ſee you ſo fortunate: & ſecondly, though that were enough to make you inſolent and diſdainfull, the credite which you haue gotten (deſerued no doubt) euen with the very beſt, that yet you contemne not the company, the acquaintance, the familiaritie, & conference euen of

ſuch,

ſuch, as by many degrees are your inferiours.

This among other conſiderations of your curteous diſpoſition & friendly nature, being a mirrour in a Gentleman in this our proud & arrogant age, like a right Loadſtone drew me an yron lumpe, hauing in my hands a notable worke, intituled, *The voyage of the wandering knight*, to ouer-runne the ſame according to my ſuperficiall skill & ſlender knowledge, to poliſh and burniſh it, to reſtore & make it perfect in ſome ſuch lims, whereon it ſeemed to halt, that it might with ſo much the more grace *Prorſpere in publicum, & in hominum manus inuolare*, for their larger delight: and in deed to procure the printing & publiſhing thereof, that well diſpoſed people might thereby reape ſome benefit.

Which worke ſo perfected & brought into a reaſonable good forme, as my litle lerning & leſſe leſure gaue me leaue, I am bold vpō the requeſt of the Tranſlator, being abſent, to make dedicatory vnto your worſhip, & haue added this Epiſtle of mine own, as a teſtimony of the vnfeined affectiō & hartie goodwill which I beare you (without preſumption be it ſpoken:) not doubting how it ſhall be receiued, ſeeing the former preſentation thereof was ſo well liked. Beſeeching God to bleſſe you, & the good Ladie your wife, & all yours one with an other: to proſper your proceedings, to further all your affaires: & that as hetherto you haue had Vertue your forerunner, & Fortune your follower, ſo you may haue them ſtill euen to your liues end, *Vt magis atq; magis tua gloria creſcat:* & that after you haue ſailed euen to the very ſtraights of death, which no mortal man can auoid, you may arriue in the port of peace, I meane Abrahams boſome, euē the kingdome of heauen, the appointed hauen for all true Chriſtian Nauigators.

Your vvorſhips moſt humble to commaund,

*Robert Norman.*

# THE TABLE.


THe contents of the firſt part of this preſent booke. Fol.1.

The vvandring Knight declareth his intent, and fooliſh enterpriſe, vviſhing and ſuppoſing in this world to find true felicitie.chap.1. fol.1.

The vvandring Knight declareth vnto dame *Folly* his gouernes,vvhat is his intent. Cpap.2. fol.3.

*Folly* and *Euill VVill*, prouides the Knight of apparell, armour, and horſe. cap.3. fol 6.

*Folly* appraileth and armeth the vvandring knight. chap.4. fol.7.

*Folly* vpon the way ſhevveth the knight many of her auncient procedings,and hovv many great and noble perſonages ſhee had gouerned. chap.5. fol.11.

The vvandring knight finding tvvo vvaies,and doubtfull vvhether of them to take, there chaunced to come to him *Vertue* & *Voluptuouſneſſe*, either of them offering to conduct and guid the knight on the vvay.chap.6. fol.29

The vvandring knight by the counſell of *Folly*,left Ladie *Vertue*,and followed *Voluptuouſneſſe*,vvhich lead him to the Pallaice of vvorldly felicitie. chap.7. fol.33

How the wandring knight vvas receiued,and welcomed to the pallaice of vvorldly felicitie chap.8 fol.36

*Voluptuouſneſſe* ſhevveth the vvandring knight ſome part of the Pallaice, and after brought him to dinner. chap.9. fol.37.

Dinner being done,*Voluptuouſneſſe* ſhevveth the vvandring knight the reſt of the pallaice of vvorldly felicitie,vvith the ſuperſcription of the tovvres thereof,and by the Author is declared the euil fruit of certeine notorious ſinnes. chap.10. fol.40.

The ſcituation or ſtanding of the pallaice of vvorldly felicitie. chap.11. fol.46.

The Author declareth hovv the vvandring knight,and ſuch like,voluptuous liuers in the vvorld,tranſgreſſe the x.commaundementes of Almightie God,vnder vvritten. chap.12. fol.48.

The knight vvent for to recreate himſelfe, and vievved the Warrens and Forreſts vvhich vvere about the pallaice of vvorldly felicitie, anone he ſavve it ſinke ſodeinly into the earth,and perceiued himſelfe in the mire to the ſaddle ſkirts. chap.13. fol.50.

The Author crieth out bitterly againſt vvorldlings,and their felicitie chap 14. fol.53.

The ſecond part of the voyage of the vvandring knight. fol.58.

GODS *grace* dravveth the knight out of the filth of ſinne,vvherein he ſtucke faſt chap 1. fol.58.

*Gods grace* ſhevveth hell vnto the knight, vvith all the voluptuons com-

companie, that he ſavve in the pallaice of vvorldly felicitie. chap 2. fol. 61.
The knight declareth how he entered into the ſchoole of *Repentance*, and of his enterteinment there. chap. 3. fol. 64.
Hovv true *Repentaunce* begins in vs, and hovv the knights conſcience acccuſed him, vvith the paines he had deſerued. chap. 4. fo. 67
By commandement of *Gods grace*, *Remembrance* read to me the goodneſſe of God, vvith his promiſes made to repentaunt ſinners. chap. 5. fol. 70.
A Sermon which *Vnderſtanding* the good Hermit made vnto the knight, vpon the hiſtorie of *Mary Magdalene*. chap. 6. fol. 75.
The knight hauing receiued the holy Communion, heard the Sermon, and ended dinner, mounted into a chariot of Triumph, and was by *Gods grace* carried to the pallaice of *Vertue*. chap. 7 fo. 82.

The third part of the voyage of the wandring knight. fol. 86.
THE knight declareth the great good ſolace & pleaſure, vvhich he found in the pallaice of Lady *Vertue*. chap. 1. fol. 86.
The deſcription of vertue. chap. 2. fol. 90.
The deſcription of *Faith*, and how vve ought to beleeue in God for our ſaluation. chap. 3. fol. 93.
The deſcription of *Hope*, and hovv vve ought to hope in Almightie God. chap. 4. fol. 97
The deſcription of *Loue* or *Charitie*, & hovv vve ought to loue God and our neighbour. chap. 5. fol. 101.
The effects and praiſes of *Loue* or *Charitie*. chap. 6. fol. 106.
The deſcription of the foure morall vertues, *Prudence*, *Iuſtice*, *Fortitude*, and *Temperaunce*. cap. 7 fol. 109
Hovv *Faith* from the toppe of her tovvre, ſhevveth vnto the knight the citie of heauen. chap. 8 fol. 114
The deſire that the knight had to come to heauen, and hovv *Gods grace* brought *Perſeuerance*. chap. 9. fol. 116.
*Good Vnderſtanding* ſheweth the knight hovv to keepe *Perſeueraunce* alvvaies vvith him. chap. 10. fol. 118
The Proteſtation that *Good Vnderſtanding* taught the knight to make euery day, to auoid temptations, that he ought to humble himſelfe before God, and vvhat he ſhould aſke in his praier. chap. 11. fo. 121
The Authors peroration or concluſion, to thé deuout Readers or herers. chap. 12. fol. 128.

FINIS.

Gentle Reader, thou ſhalt finde in fol. 7. the 6. line, *ſhamefaſtneſſe* for *ſhameleſneſſe*: and in fol. 24. the 20. line, *Iacob* for *Ioab*. And in fol. 93. the 35. line. *things apparant*, for *things not apparant*. Theſe faults amended in the Reading, I ſuppoſe there remaine no more.

F For Countries cauſe who taketh toile,
R Regarding neither life nor lim,
A Aduentures to receiue the foile,
V Valure had neede to reſt in him.
N Neglect he may not ſeaſons fit,
C Couet he muſt to doe the beſt,
E Euer he warreth with his wit,
S Soldome he ſleepes in quiet reſt.

D Diſcharged thou haſt thy dutie well,
R Remember God that guided thee:
A Ambitiouſly doe not excell,
K Keepe thee in compaſſe of degree:
E Each one will ſay what he doth ſee.

# ¶THE FIRST PART OF *the Voyage of the wandring* Knight.

¶*THE WANDRING KNIGHT DECLARETH* his intent and foolish enterprise, wishing and supposing in this world to finde true felicitie.

## The first Chapter.

ANY HISTORIOGRAPHERS both Poets and Orators, as well prophane as diuine, haue by writing notified diuers persons, with their voyages & aduentures. First, Iustin and Diodore of Sicilie haue made mention of the Argonautes voyage by Sea: that is to say, of Iason and his alies, Castor, Pollux, Hercules & other Pères, to the Isle of Colchos, to win the golden Fliece, which a great Dragon kept. Also Homer a Græke Poet, writ in verse the wandring and Sea voyage of Vlisses & his companions, at their return from the Troyan warres. After him, Virgil, a most eloquent Latine Poet, set downe in verse the voyage of Aeneas in Italy, with his fortunes after the subuersion of Troye.

Now if we come to the sacred Histories, we shall finde first how Moses wrote of the Children of Israel, their going out of Aegypt into the Land of promise, & of the rly. Mantions that they made in the Desart, for ỳ space of fortie yeares. And how the foure Euangelists like wise most faithfully haue written of the holy peregrination of the blessed Sonne of God, our Lord and Saniour Iesus Christ, who toke vpon him our fraile and humaine nature. The selfe same Saniour hath set downe a Parable of the voluptuous voyage of the prodigall Childe, and his retourne. Saint Luke very notably and sincerely hath deliuered in writing, the painfull and holy perigrination of that great vessell of election Saint Paule, together with the great trauell he

toke to preach the Gospell, and the faith of Iesus Christ, to all the Gentiles.

And now (by Gods grace) I mean to declare mine own voyage and aduentures, much like to that of the prodigall childe, who left his fathers house, and ranged into strange countries, wasting all his goods, liuing licentiously, but after he knew his lewdnesse, he returned backe to his father, of whom he was very louingly receiued. So I by great Folly counselled, in absenting my selfe far away, (not onely in bodie, but also in minde) from God my Father & Creator, haue wasted & consumed all the goods which this same my God & father had bountifully bestowed vpon me, in following the vaine pleasures of this life. But in the ende, I being inspired with Diuine grace, acknowledged mine offences, & leauing the dark Region of sinne and vanitie, through the aide & conduction of the diuine grace, am returned to mine eternal father, humbly requiring pardon & mercie: who of his vnspeakable mercie, hath louingly receiued me. But how all this hath ben done, I will declare all vnto you, praieng you patiently to giue me the hearing, & attentiuely consider my talk, & well to note the whole, from ỹ beginning to the ende.

After I had passed in all folly and lasciuiousnesse three wækes of the yeares of mine age: that is to say, my Infancie, childes age, and youth, which make together xxi. yeares: I entred into the age of a young man, which is the fourth wæke of my age, which is betwæne xxi. and xxiiij. yeares. At xxv. I was minded to make a voiage by my foolish industrie to sæke where in this world I might finde true felicitie and happinesse, which sæmed to my sottish sense, an easie matter, being young, strong, wilde, hardie and couragiously disposed. Me thought in my mind to liue in the world without felicitie, was a lyfe worse then death. But alas, being plunged in the dæpe darknesse of ignorance. I considered not that true felicitie was the gifte of God from aboue, and cannot be atteined without his helpe.

Bæing robbed of reason, I thought it might come easely of my selfe, without the helpe of others: so that then I sought

ſought true felicitie, where ſhe is not, was not, nor euer ſhall be: as in riches, worldly pleaſure, ſtrength, honour, and delights of the fleſh. But I was in ſo thinking, as very a fole as he, who hopeth with anglyng lines, to take fiſhes in the Aire, or with Hounds to hunt the Hare in the Occean ſea. Were it not thinke you, a great folly ſo to thinke? Euen the lyke is it, to thinke that true felycitie is to be found hære in this wretched world. And forſomuch as in perfect felicitie is comprehended all goodneſſe, and that this world (as ſaith S. Iohn) is addicted and giuen to all euill, and ſubiect to hunger, thirſt, heate, colde, diſeaſes, calamities, pride, ambition, couetouſneſſe, and voluptuouſneſſe, it is euident that thoſe which hære be liuing, ſuppoſing hære to finde true felicitie, are worſe then foles, and voyd of right reaſon.

True felicitie is not without goodneſſe and vertue, which commeth from God aboue. If it be ſo, why then is it not a moſt wicked and preſumptuous opinion to thinke that by a mans owne induſtrie he is able to poſſeſſe and enioye the faire lot of true felicitie. Therefore euery one that thinketh in this world, he may come to perfect felicitie and true bleſſednes, ſhall finde in fine as I found, for felicitie, vanitie: for good, euill.

## ¶ THE VVANDRING KNIGHT DECLAreth vnto Dame Folly his Gouerneſſe, what is his intent.

### The ſecond Chapter.

INtending to take my iourney, I conſidered that it was neceſſarie to vſe counſell therein, knowing that whatſoeuer is done without aduiſe cannot haue good ſucceſſe: as contrariwiſe, a matter diſcretely attempted, is luckely ended. Then dwelt with me a damzell which ruled my houſe, whoſe proper name was Folly, ỹ only enimy to wiſdome. For euery thing ỹ hateth ỹ one, loueth ỹ other. Ther is as much differẽce betwen thẽ, as is

betwéne white and blacke, hot and colde, moyst and drye, lyght and darknesse, God and the Diuell: all which be contraries, and can not bee in one bodie together. Wisedome gouernes the good, Folly the euill: Wisedome maketh the euill good, when they yeld themselues to be hir subiects: Folly maketh the good euill, when they place themselues vnder hir protection: Wisedome draweth men from hell, and bringeth them to heauen: Folly fetcheth Angels from heauen to dwell in hell.

I doe not tearme that Wisedome to know the vij. liberall Sciences, the qualities of the Starres and Planets, but I count him wise that hath the true knowledge of God. For, as saith Saint Cyril, Wisedome is that true vnderstanding, by the which the souereigne good, namely God, is seene, knowen and loued, with a chast loue and pure affection. Folly, is very ignorance, and false worshipping of God. Wisdome maketh fooles, wise, & Folly maketh wise men fooles. Tell me I pray you, can ther be greater wisdome then to serue God with a pure faith, and to obserue & kæpe his holy lawe obediently? And contrariwise, can there be greater Folly then to commit sinne, and to disobey God, by transgressing his Commaundements? It is not possible. For whosoeuer committeth sinne, hurteth himselfe, and runs headlong to hell, which is a point of very great folly. Therfore all those that faithfully serue God, and kæpe his holye Commaundements, are wise and gouerned by Wisedome: and all those that transgresse the Commaundements of God, are fooles, and fettered to Follye, as slaues and Vassalls.

When I wandered in wanton wayes, I wrought my will, estæming my selfe wise, but I proued a flat foole. Thus fostered by Folly, to whome I vnfolded my intent, which was to take vpon me a voyage to finde felicitie and blessednesse, I requested hir counsell, who without regard whether it were profitable for me or no, did not onely lyke of the matter, but also forced mæ forwardes, and with flattering phrase commended my enterprise.

And

And to encourage me therein, she began to exalt my deuice, to commend my industrie and wit, to praise my strength, to aduance my vertue, to blaze my knowledge, to decipher my beautie, and to extoll all my qualities, saieng, that I was a second Salomon, to haue in my head such noble cogitations.

Hereupon she promised to be my guide, and vowed, not to goe from mée in all my voyage, affirming that she had sundrie seasons made the lyke iourney, and that I should assure my selfe shortly to sée the Pallace of true felicitie. My sonne (quoth shée) I would not haue thée thinke, that anie euill or guile canne haue place in my heart. Thus comforted, or rather emboldened, I thought my selfe most happye to haue such a gouernesse, so wise, so graue, and so expert, for verye ioye whereof, my heart tickled within mée. But alas wretch that I was, my desire was alwayes after contrarye thinges: for I reiected whatsoeuer tended to my health: insomuch that to mée, sowre séemed swéete: blacke séemed white, euill séemed good, Follie séemed wisdome, light séemed darkneſſe: And follye had so sore bewitched me, that I neglected to doe the good I should haue done: And I was to willing to playe the part I should not haue played.

It is true that the wise man spake (saieng.) There is health where many doth giue counsell, and he that taketh good aduise and counsell before, shall not repent him after. But it is forbidden to take counsell of fooles: For that they loue but what they lyke. There is an olde Prouerbe, Such as my Counsailour is, such must needes bee my counsell. It were against reason that a foole shoulde giue good counsell: For this is, euen as if Riuers shoulde runne against the Hill. Nothing canne be compared to good counsel, neither can any thing be worse then euil counsell: by the which the worlde is troubled, Realmes molested, Princes defaced, Kinges killed, Empires altered, Townes taken, Cities sacked, Lawes abolished, Iustice generally corrupted, diuine mysteries prophaned, ming-

*Pro.* 11. *Eccle.* 32.

led with mischiefe, and confounded: the true knowledge of God is forgotten, all reuerence to superiours neglected, shamefastnesse, sobrietie, faith, hope, charitie, and all other vertues defaced: all manner of warres both forreine and ciuill, attempted: O griefe, O plague, O cruell monster. Now to our purpose.

¶ *FOLLY AND EVILL WILL PROVIDED* the Knight apparell, armour, and horses.

## The third Chapter.

FOrasmuch as men oftentimes do alter their intents, Folly was busie & earnest to force me forward in the prosecuting my purpose, perswading me to put my selfe on the way, and saieng that such good meanings and enterprises should presently and without nay be put in execution, for feare of inconueniences that might ensue: and that to meane a matter without doing it, was a reproch to anie person. Whereto I aunswered, that I would proceede, whatsoeuer followed thereuppon: but my thought it was necessarie to haue companie, and other prouision, as apparell, horses and armour fit for such a voyage. My sonne (quoth she) I will take charge vpon mee, whereunto trust: cast all care from thee, let nothing torment thee, be of good chere, sleepe at thy ease, refuse no rest: for I will within few daies, bringe thee all such necessaries as thou shalt neede: and seeing thou hast submitted thy selfe to me, I will not faile thee. Beeing glad of those wordes, I rerefrred the whole matter to her discreation, and toke my ease.

Then Follie was acquainted with an armourer named Euill Will, whose companie she daylye frequented. This armourer was not alwaies occupied in forging armours: but also oftētimes he made shirts, hosen, doublets, & medled in all matters that his friend Follye appointed him to doe.

To

To this armourer, Follye declared all my purpose, and he at her request made me a shirt of lasciuiousnesse, a doublet of lewde desire, hosen of vaine pleasures, armour of ignorauncie, a corselet of inconstancie, vanbraces of arrogancie, gauntlets of idlenesse, a gorget of lycorousnesse, a helmet of lightnesse, a bucklar of shamelessnesse, a quilt cap of vaine-glorie, a girdle of intemperaunce, a sworde of rebellion, & a lawnce, named hope of long lyfe. Then Pride prepared me a galloping horse, called Temeritie.

All these wicked weapons, with this prodigall apparell, and vnhonest armour, Euill Will prepared me, at Follies request. And what better seruice canne hée doe, seeinge he is depriued of truth and veritie? For, as good will is the worker of all goodnesse, so is euill will of wickednesse. Iesus Christ (who cannot faile) saith in the Gospell. That of the abundaunce of the heart the mouth speaketh: the good man of the good treasure of his heart, deliuereth out good thinges: but the euill man cleane contrarie. For out of a sacke can nothing come, but such as is in it: and out of a cofer of precious pearles: we must not looke for colebrands. *Mat. 12. Luke. 6.*

And therefore surelye, seeinge, I haue Euill will to my Tailer, and Folly to my gouernesse, how can I do other then euill?

¶ *FOLLY APPARAILETH AND ARmeth the wandering Knight.*

## The fourth Chapter.

WHiles Folly my Gouernesse, and Euill will my Armourer, prepared my appapell, and other prouision, I forgat not to cast all cares behind me, as Folly commanded For when I was a childe, I did eate alwayes of the best meate, dranke of the delicatest drinke. I slept when I listed, I laye as soft as silke, I past my time in pleasures, trusting to my gouernesse Folly, in al my

my affayres. After I passed three dayes in pleasure, vppon a morning, being in my golden slæpe, Dame Folly came to my beds side, accompanied with euill will, and with them they brought all my necessaries. When they sawe mee aslæpe in my soft bed, at that time of the daye, tossing my selfe euerie waie wantonly, they sayd, What prætie one, are you yet in bed? It is late, arise. Ah my swæte friende (quoth I) I haue followed your aduice, I haue cast all care away, and taken mine ease in mine Inne: but I wonder how you are so sone returned.

What man (quoth Follye) knowe not you howe diligent I am in mine affaires? I neuer rest till all thinges bee brought about, that I once take in hand. Then she put on me my shirt of lasciuiousnesse, (most agreeable to my wanton will:) and then all my delight was to be delicatelye handeled, pompeously apparailed, and soft lodged. After that, on went my doublet of lewde desires, alwayes enimie to the good spirit: then my hosen of vaine pleasures, tide together with pointes of delightes. When I was full of lewde desires, I toke pleasure in nothing but vanitie: and as my desires were dampnable, so were my pleasures daungerous.

Then as I was (making me readie) Follye commaunded the Clarke of my kitchin, called ill gouernement, to prepare me my breakfast, of light and delicate meates, in doing whereof my Toke was more cunning then euer Cicero was eloquent in speaking. And thus as Folly and I were merrily discoursing together, spending time till breakfast, I toke occasion to aske of what age shee was, and also what iestes and fine feates she had, what people she had gouerned, and how she ruled them. She sayd that question was asked and aunswered long agoe. But as we rid on the waye, she would declare all, in the meane time she sayde, that she was aboue fiue thousand yeares olde. Howe can that be (quoth I) you doe not seeme to be fortie yeare olde. Yes (quoth she) thou must vnderstande, that I was borne at the present houre that the world was made, and haue euer since liued

in

in ſtrength, alwayes in healthy, and neuer ſicke. I ſhall neuer ſéeme olde, though I liue till domes daye. Foles dye, but (Follye) neuer dyeth. Hauing euer bene in force, I forceablye doe reigne, in euerye corner of the worlde, and doe gouerne as well Princes, as poore people.

Now to the purpoſe, after waſhing in ſwéete waters, in came my breakfaſt, ſo ſumptuous, that Partriges were eſtéemed palterie for Pages, Pheſauntes for common folke. Breakfaſt finiſhed, on went mine armour: but being once apparailed and armed, I cared not for my ſoules healthy. I had no deſire to heare the worde of God, no feare to followe his commaundementes, or to doe anye thing fitte for a Chriſtian, towardes his ſaluation. I did what I woulde, I ſayde what I pleaſed. And after that I was couered with my ſtéele coate of ignorauncie, and my corcelet of inconſtancie, I preſentlye became inconſtaunt and variable, oftentimes altering my intent, not for better, but for worſe, out of one ill, into an other: I neuer ceaſed to acquaint my ſelfe now with one ſinne, then with an other: doing nothing that ſéemed good or honeſt. For ſuch is the nature of ſinne, that vnleſſe it bée ſone ſubdued, it will drawe vnto it an other ſinne: as witneſſeth Saint Paule in his firſt Chapter of his Epiſtle to the Romaines.

Then Follye put on my vambraces of arrogancye, which made me become careleſſe and preſumptious, taking things in hand, farre paſſing my capacitie, ſtrength, and abilitie, and not fearing to aduenture that which was aboue my reach, but béeing armed with arrogancye, vp went my curled haire, I aduaunced my ſelfe ignorantlye aboue others: then on went my gorget of gluttonye and lycorouſneſſe, the bréeders of all fleſhlye ſinnes, and chiefelye of lecherye. For when the bellye is full with lycorous meates and drinkes, it warmes and beates the other members exceedinglye, which by and by wreſtle and ſtriue againſt the good ſpirite. But if the bellye were brideled

from gluttonye, those rebellious members woulde bee subdued, as sayth the Comicall Poet, Sine Cerere & Bacho, Friget Venus. That is to saye.

From Wine and good cheere, thy belly rest raine,
And lust of the flesh small heate will containe.

Upon all this, Folly put me on an other armour, called Vaine glorie, which is of such a propertie, that the greater it growe, the lesse I perceiued it: then on went my girdle of intemperauncie, which did let lose the bridle of lecherie, and all other fleshlye affections. To it was tyed my sworde of rebellion: so that then I rebelled against God, his holie commaundements, and all Magistrates and superiours. But if I had brideled my boldnesse, reprehending my selfe, my desires and affections, and had rested in reason, without rebellinge, then had I serued God, and obeyed my betters, with all duetifull reuerence. Dame Folly disguised mee with the helment of wantonnesse, vppon the toppe whereof was put a Pecockes tayle: so that then I might not suffer anye checke, for anie fault, but might and did mainteine my opinion against all men, giuing place to none whatsoeuer, learned, or in authoritie.

After my gauntlettes of idlenesse were once on my handes, I greatlye gloried of the giftes which were in mee, vauntinge my selfe to bee more riche, more wise, more stronge, more hardye, more gratious, and in all respectes better then I was. Manye times I boasted of mine imperfections, as of Dronkennesse, Lecherie, and such lyke. After on went my bucklar of shamelesnesse, which beeing about my shoulders, I blushed not to commit anye vilanye: I lead the lyfe of an Infidell, rather then a Christian. Unshamfullye I despised both God and man, nothing regardinge mine owne honour, renowne, or saluation.

Then I mounted vppon Temeritie my horse, with a Lawnce in my hande, called Hope of long lyfe.
O deceiptfull Lawnce, more rotten then a Rede. Howe ma-

manye proper youthes haue trusted vnto thée, hopinge to haue béene safe and assured, and were deadlye deceiued.

This Lawnce once béeing entered in me, I interteined all vices, it euer hindered me from imbracing repentaunce, perswading me in this manner. Thou art young, make merrie whiles thou maist, for when thou art olde, all playe and pastime will bée past: then it will bee time inough for thée to repent. Béeing thus gouerned by Follye I thought neither of God, nor the Diuell, of lyfe, nor death, of heauen nor hell: but liued at my pleasure, doing what I delyghted in. At last Folye apparailed her selfe lightlye, with a Cloake of feathers, and mounted vpon a Jennet, and opening her feathers and winges with the winde, awaye she flewe, and I also at a wilde aduenture, sette the spurres to my horse, and awaye we went both. Thus you see that Follye is my guide, Temeritie my horse. Now, the first that shall repent this voyage must néedes bee my selfe, as you maye euidentlye iudge and gather before hande.

¶ *FOLLY VPON THE VVAIE SHEVVETH THE* wandering Knight, many of her auncient proceedings, and how many great and noble personages she had gouerned.

## The fift Chapter.

After wée were so farre passed vppon our way, that we had lost the sight of my house, I called to my remembraunce the promise which Dame Follye had made mée in the morninge, namelye, that shée would tell mée of her exploytes past,

and what people thée had gouerned. And thus with flattering frase I beganne. My good Mistres, my louing Ladye, my heart, my ioye, my lyfe, my lust, my councell, my hope, my souereigne good, I desire thée most earnestlye (if it please thée) to let mée vnderstande thine auncient procœdinges, and to rehearse what people thou hast gouerned, how they were ruled, lead, conducted, and counselled.

Mine exploites (quoth Follye) are innumerable. Ten dayes are not inough to repeate halfe of them. Neuertheless to accomplish thy request, and to ease the tediousnesse of the waye, I will tell thée of the most principallest. First the worlde and I came together, and because I founde no man in the worlde, I ascended vp into heauen, and there assaulted the excellentest Angel of all the whole companie, called (Lucifer) who at my present arriuall, entertayned and receiued me for his gouernelle, and so dyd manie mo of his coequalls. By my counsell he aduaunced himselfe to be fellowe mate with God, for the which presumption both he and his were thrust out of heauen, and throwne headlong into hel. That was the first of mine exploites.

Shortly after God made man, and of his ribbe fationed woman, these two were husband and wife, with them both I had much a doe, because they were full of wisedome and reason. I vsed the helpe and subtiltie of a Serpent, to tempt the woman, beeing the weaker, who with his deceiptefull wordes, wonne her to eate of the apple, which God forbadde to bee eaten. But after shee had eaten it, in the presence of her husbande, (because he feared her sadnesse) hée did also eate, to fulfill her desire and lust: wherein they both committed greate follye, for the which they were depriued of innocencie, of GODS grace and glorie, yea, they were banished the place (appoynted by GOD for them to dwell in) and made (with all their posteritie) subiect to eternall death, it was my second principall exployt.

Then

Then began my raigne in the world, where I gouerned a number of soles. I gouerned Cain the first borne, both of his father and mother: by my counsell he kild his good brother Abel the innocent. I gouerned the greatest Gyaunts that euer were of the sæde of man, as the daughters of Cain, and the sonnes of Seth, I made them trust in their owne strength, not onely touching feates of warre, but I caused them also to contemne the word of God, and the knowledge of the same: I perswaded them to vse their lybertie, and to liue according to their lusts, in lecherie, and all other abhomination, without regard of the vprightnesse of nature, honestie, or the feare of God.

When Noe had preched fortie yeres space of ẏ last destruction of the world, these obstinate Gyaunts being nusseled in all wickednesse of life, detestably turned all his admonitions and sermons to mockerie: Whereat God was wroth, and sent a great flood, which drowned all liuing creatures, sauing Noah and his thrée sonnes, Sem, Cham Iapheth, and their wiues. Then I thought to haue lost my raigne in the world, but in short space they encreased wonderfully. *Gen. 9.*

Then I counselled them to builde an high Tower, which might reach as high as heauen, that in despight of God, they might saue themselues, if againe he meant to drowne the world. But God confounded their deuice: and where before all the world spake in one language, he deuided them, so that the Tower remained vnfinished, for the builders vnderstood not each others speach.

Then the posterities of Noah, were disperst throughout the world, and I raigned amongst them euery where, counselling many Nations to forsake the knowledge of God, and to worship the hoast of heauen, as the Sunne, the Mone, the Starres, the Planets, the Fire, the Water, the Aire, the Earth, and to make Idols, and honour them, in the likenesse of men, of beasts and birds, and to worship them, so that the true knowledge of God should be proper but vnto one people, descended from the loines of Abraham, and they are the Iewes.

Then I demaũded of Folly, how Idolatry entred ẏ world, & wher she took place first. My son (qd she) vnderstãd, ẏ Idolatrie hath bẽ brought into ẏ world by my means: For Idolatry took hir first original & beginning in Chaldea in ẏ citie of Babilõ, & in ẏ region or country of ẏ Assyrians, in ẏ raign of Ninus ẏ third king, which was ẏ son of Bel, Bel of Nemroth, Nẽroth of Chus, Chus of Cham, Cham of Noah: so ẏ Ninus ẏ third king of Babilon, was ẏ first man ẏ did ordein tẽples, & set vp Altars to sacrifice vpõ, vnto his father Bel, & to Iuno his mother. First he fashioned their standing Images, & set thẽ in ẏ midst of ẏ citie of Babilon, & that was ẏ first beginning of Idolatry: other neighbours & nations did as much: the Aegyptians made ẏ like by Osiris, surnamed Iupiter, the true son of Cham & of Rhea. The same Osiris, after his death was estæmed of ẏ Aegyptians for his vertue to be a God, so ẏ the matter by my coũsell (quod Folly) turned to Idolatrie. For they offered sacrifice vnto him, & honoured him in forme of an Oxe or a Calfe: ẏ like also did ẏ childrẽ of Israel in the desart to their Idoll, which afterwards was named Serapis.

The beginning of Idolatrie.

Ninus the sonne of Bell, and third king of *Babilõ*.

*Exo.* 32.

But as yet Fraunce & Germany wer not infected with Idolatry, howbeit I did mine indeuour to make it more vniuersal, & ceased not, til ẏ shortly after this pestilence had taken rot. For ẏ aboue named Ninus son of Bel king of Babilon, maried Semiramis (ẏ wonderfull woman) who (as it is written) deuised, ẏ all ẏ male children should be gelded: of hir body begat he one son, named Ninus ẏ second: & by another wife, he had another son called Trabeta, who by right of succession should haue enioyed ẏ crowne of Babilon, but ẏ his mother in law kept him from it, & toke ẏ gouernment & rule vnto hir selfe, & kept it in ẏ behalfe of her young son Ninus. Trabeta then fering his stepmother, fled frõ Babilon, & after long trauaile he arriued in Fraunce, not far from the riuer of Rhene, wher he founded a citie, & called it Treues, which is yet a very ancient citie. At that time was Gallia Belgica & all the country about it, which we call Low Almaine, first infected & poisoned wt Idolatry, which was 1947. yeres before the incarnation of Iesus Christ. Ther Trabeta) by my counsel) made ẏ picture of his grandfather Bel ẏ son of Nemroth.

*Trabeta* vãdred a long time like a vagabond from coũtry to coũtrie.

roth ye great Giant, & firſt Saturn of ye Babilonians to be wor-ſhipped in ye citie of Treues. But afterwards Bauo, who ſoũ-ded ye citie Belges, otherwiſe called Bauoy in Hainot, had ta-ken by force ye citie of Treues, & victoriouſly brought to Ba-uoy, all ye treſure of Treues, & their Idols, wherwith alſo he brought his own Idolls from Phrigia.

By this meanes the erroꝛ of Idolatry was moꝛe authoꝛi-ſed. Foꝛ by my counſell he built with ye ſpoils of his cõqueſt 7. meruailous, & mightie temples in his citie, which had vii. doꝛes, accoꝛding to ye ſeauen planets, they had alſo a thouſãd towꝛes, euerie one an hundꝛeth cubites high, & xviii. foote bꝛoad. As foꝛ other nations, they were euen no other then ye Babilonians, the Aegyptians, the Phrigians, the French men & the Germaines: foꝛ ye good Patriarke Noah, otherwiſe cal-led Ianus, hauing dwelt in Italy 82. years, & being 959. years olde .350. years (oꝛ ther about) after ye floud he dyed, befoꝛe ye incarnatiõ. 1967. years. This good man was lamented & be-wailed thꝛough all ye woꝛld generally, but chiefly of ye Itali-ans, then called Lanigenes, & of the Armenians, ouer whome he firſt reigned. Theſe people pꝛeſẽtly after they knew of No-ahs death, they honoꝛed him as a holy man. Foꝛ in thoſe dates al holy men were counted Gods, as it is often mentioned in the holy ſcripture, Ego dixi Dij eſtis, & filij excelſi omnes, that is, I haue ſaid ye are Gods, & yee all are children of the moſt high. And, which is moꝛe: they made him temples & alters, as now a daies Idolaters do vnto ye ſaints of hea-uen. I (quoth Folly) made ye ſimple people aſſure themſelues, that the ſoule was remoued into ſome of ye heauenly bodies, foꝛ ye which cauſe they called heauen ye Sun, & the fæde of the woꝛld, the father of Gods, ye greater & leſſer, ye God of peace, iuſtice, & holineſſe, ye dꝛiuer away of euil things, & the pꝛeſer-uer of good things. Againe, they called his ſucceſſoꝛs, Ianus, Geminus, Quadrifrons, Enotrius, Ogiges, Vertumnus, Iupi-ter, Optimus, Maximus. Thẽ I perſwaded ye people to offer ſacrifice vnto him, as vnto god, by which dæd they became al Idolaters, foꝛ if they had eſtæmed thẽ no better thẽ holy mẽ, they had not ſinned in that, foꝛ in dæde he was a holy man. Marke what Auſten ſaith in the tenth booke of the Citie of

God

God: It is not lawfull (saith he) to offer any sacrifice to any Saint, be it Man or Angell, but onely to God. After the destruction of Troye, Aeneas came into Italy, bringing with him his owne Idolls, and the Gods of Troye: herevppon Idolatrie toke force, and increased more and more. I thinke (quod Folly) that this which I haue tolde thee already may suffice to declare, how Idolarie entred the world first. Thou hast heard also, how I gouerned Angells & Nations. Now thou shalt vnderstand how I haue ruled and ordered perticular persons.

After the floud, I first ruled Cham, Noahs sonne, who being wholly giuen to the Magicall Art, obtained and had the name of Zoraستes. He hated his father, because he loued his other brother better then him. In reuenge whereof vppon a daye he found his father Noah drunke, lieng fast a sleepe vpon the ground, vnhonestly he discouered his fathers priuities: and (by my counsell) he presumed to touch those his secret parts, and inchaunted them by his Magicall Arte, so that euer after for want of abilitie, he could not ioyne issue with any woman, to beget children. His Father being angry thereat, abandoned him for a season. After that, he became the first King and Saturne of Aegypt, insomuch as the holy Scriptures calleth Cham the first King of Aegypt. Berosus.

Againe, by my counsell he trained vp his people, according to his owne nature, in all villany and filthinesse, openly affirming that men might lawfully vse and haue to doe with their owne mothers, daughters, and sisters, as was the custome before the floud, and also to commit many other vnlawfull dædes, which I am ashamed to declare: by the which doctrine, naturall virginitie was oftentimes violently assaulted and rauished. Then my friend Cham went into Italy, & vsurped the realme to himselfe. And whereas other Princes of his lynage in Germany, Spaine & Fraunce gaue good examples to their subiects, instructing them in good and godly lawes: he contrariwise, spoyled all the youths in Italy, corrupting them with all kinds of vices, as vsurie, theft, murther, poysoning and inchauntment, whereof he himselfe

selfe was the first inuentour, as all Historiographers hold opinion. But when his good father Noah vnderstood of it, he came into Italy, and hunted him from thence.

If I should write all the euill deedes of Cham, it would be a waighty peece of worke, and the matter would seeme monstrous. But at the last he conueyed himselfe ouer among Bractiens, a people inhabiting towardes the Indians, where by his inchauntment, the people became his subiects, and he raigned ouer them with great force and power. Yet at the last, he was vanquished and slaine in battaile, by Ninus king of Babilon, which descended of his race, by his son Chus. Thus (quod Folly) I lost my friend Cham, surnamed Zoraستes, Saturne of Aegypt, the common enimie of God & man, and one of the most peruerse & vntowardest Tyrants, that euer was in the world.

I gouerned Bel the second king of Babilon, and his sonne Ninus: into whose heads I put a disordinate raging, so that they desired to liue alone in the world. And to bring this to passe, I counselled them to chaunge and cut off the golden age, which would haue all things common, peaceable, and in quyet. Hereunto they armed themselues by all possible meanes, vndertaking to spoyle Sabatius Saga, surnamed Saturne, King and Patriarch of Armenia, so made and ordeined by his grandfather Noah. The same Sabatius was son to Chus, and brother to Nemroth, whom Moses called Sabatha in Hebrue, which in Latine is Saturnus.

Then the said Sabatius king of Armenia, hauing hardly escaped the hands of Bel & Ninus, he went for refuge to his Grandfather Noah into Italy, & made Noah king and Patriarch of the Aborigenes, & founded him a Citie on the other side of Tiber, which he named Saturnia: As Virgil declareth in a Passage, where he saith thus:

Primus ab æthereo, venit Saturnus Olympo,
Arma Iouis fugiens, & regnis exsul ademptis.

That is to say.

Saturne the first from heauen did flie,
For feare of Ioues artillerie.

He loſt his rule and regiment,
And lead his life in baniſhment.

For Bel the ſonne of Nemroth, was ſurnamed Iupiter. And it is not likely to be true that ſome ſaies, that the ſame Saturne that was chaſed away by Iupiter, was Nemroth the king of Crete: but the Bible ſaith, that he was king of Babilon, which was far diſtant from the Iſle of Crete. In thoſe daies, they tearmed the chiefe man in euery houſe, Saturne: their ſonnes Iupiter or Ioues: their daughters Iunoes, and their nephewes, Hercules: ſo that we finde in auntient Records, many people named Saturnes, Ioues, and Hercules.

But to my purpoſe (quod Folly) the aboue named Ninus (by my counſell) after the death of his father Bel, cauſed his Picture and ſtanding Image to be made, commaunding euerie manner of perſon, to doe homage vnto the Idolls of his father and mother, and to adore them with diuine worſhip: and ſo he was as you haue heard, the firſt inuentor of Idolatrie. I gouerned Tiphon the ſonne of Cham, in whom all his fathers vices abounded. He malitiouſly enuied the proſperitie of his brother Oſiris, ſurnamed Iupiter the iuſt, who was a great perſecutor of tyrants. It angred me (quod Folly) that ſo honeſt a man liued. Then I cauſed Typhon with other Giants to murder Oſiris, inſomuch that Typhon cut him in xxvj. peeces, and beſtowed them vpon other Giants that helped him to worke his feate. But the god Hercules of Lybia, the ſonne of Oſiris with the helpe of his other brethren, in foughten fielde kilde Typhon the Gyant, and the other Tyrannts, which conſented to his Fathers death.

I gouerned (quod Folly) one Iupiter king of Crete, which countrie is now called Candie. But foraſmuch as ye Greeks lyars, & other writers both Latin & French, to enlarge their lyes and dreames, attribute that vnto this Iupiter, oftentimes, which appertaine not vnto him, I would haue you marke well, that in thoſe daies, ye kings children & fathers of families wer called Iupiter and Iouis, notwithſtanding ther

ars

are three of that name renowmed, as we finde in Hiſtories. The firſt was Oſiris the nephew of Noah, the ſon of Cham: who was no leſſe god then his father was euill. That Iupiter begate great Hercules of Lybia: who was King of Spaine, Fraunce and Italy. This great Hercules was like vnto his father, a great perſecutor of Tyrants through-out all the world. He begate of Araxa, the young Tuſcus, King of Tuſcane, and Italy.

This Tuſcus begate Altirus Blaſcon, of whom was begotten camboblaſcon, which was (as ſome ſay) ſurnamed the ſecond Iupiter, and worſhipped in the world. Now this Camboblaſcon ſurnamed Iupiter, begate vpon Electra the daughter of Atlas, ſurnamed Italus (of whome yet Italy beareth the name) Iaſius and Dardanus. This the lyeng Grecians, and many other triflers, attribute vnto Iupiter of Crete: which matter is in controuerſie, and may be denied. For Dardanus after he had killed his brother Iaſius by enuie and treaſon, he fledde into the Iſle of Samos, and from thence into Phrigia, where he founded a Citie called Dardania, where he begate a ſonne called Erictonius, and of him lineally deſcended Tros, who gaue the Citie Dardania the name of Troye.

This ſame Tros had three children, Illius, Aſſaracus, and Ganimedes, which Ganimedes was taken by Tantalus, the king of high Phrygia, & ſold vnto Iupiter of Crete, to be abuſed like a Sodomit: which argueth that he begate not Dardanus the great grandfather of Ganimedes. The firſt Iupiter then you may perceiue, was Oſiris, Nephew to Noah: whom Moſes named Meſraim. The ſecond Camboblaſcon, king of Italy, which ſome ſay alſo had bene king of Athens and of Arcadie: but I thinke that Iupiter of Arcadie, who begat Lacedemon, is ſome other beſide Camboblaſcon. Howſoeuer the caſe ſtandeth, certaine it is, that Iupiter, Ioues, Oſiris, and Camboblaſcon, were contraries.

The thirde Iupiter renowmed in the world, was Kinge of the Iſle of Crete: who bare in his Scutchin and Coate-Armour, an Eagle: but in his manners

he was altogether giuen to Folly. For he deflowred Virgins, he rauished wiues, abused young children, and committed all kinde of villanie that was possible, either to bee spoken or done. He committed adulterie with Alcmena the wife of Amphitrio, of whome he begate little Hercules of Greece: he did the like with Læda the wife of Tindarus, of whom also he begate faire Helen. I loath to tell what deflowrings and rapes, he offered & thrust vpon diuers particular maidens, & faire young children. But notwithstanding his vile life (quod Folly) by my meanes the rude people made him a God, & many false liars haue attributed vnto him, the noble deedes of the good Patriarch Noah, and his Nephew Osiris, surnamed Iupiter the iust.

Moreouer, they did not onely offer sacrifice vnto him, but also gaue him the title and name of Most excellent good, whereas indeed he was most euill: for he was an incestuous and Sodomitical person, and a common enimie to chastitie and honestie, insomuch that people openly in their stageplaies, counterfetted, sung and descanted vpon the filthy lecheries and other villanies which he vsed, affirming that such Anticques and Pageaunts were most fit and agreeable vnto him. By meanes whereof, all his subiects gaue themselues to the same, saieng, that it was as fit for them so to lyue, as for their great God Iupiter. I gouerned little Hercules of Greece, otherwise called Alceus, the bastard sonne vnto the same Iupiter, whom he had by Alcmena, the wife of Amphitrio. Vnto this same Hercules, the lieng Greekes full of vaine eloquence giue the name & title of great Hercules of Lybia, which is most false. For that Hercules of Greece, was the first Pyrate that euer roued on the Seas, and abounded with all vice, following the steps of his Father Iupiter the adulterer, in all respects: and as hee liued, euen so he died.

For being mad (saith Seneca) he slew his wife & children, & afterwards burned himselfe. But a litle before his death he made Philoctetes sweare, ỹ he wold neuer disclose his death, nor ỹ manner how he had bestowed himselfe: which thing he

did

did of a vaine, arrogant, proud, & ambitious minde, euen to this end, that the people might report and beleeue that the Gods had drawne him vp to heauen inuisibly: but it chaunced not as he desired. Yet notwithstanding (quoth Folly) I perswaded the lienge Greekes that it was so, & made them worship him as a God.

I gouerned faire Paris, king Priams sonne, whose surname was Alexander. At the first he made no accompt of me, but leading a contemplatiue lyfe, he followed the loze of Pallas, the Goddesse of wisdome, mine aduersarie: but when Iuno, Pallas, and Venus, wer at strife foz the golden Ball, which was throwne amongest them (with condition that the fairest of them should haue it) they committed the matter to the iudgement of Paris, surnamed Alexander: who was vpon the point to giue sentence in the behalfe of Pallas, mine enimie: but by my perswasion, afterwards he gaue it vnto Venus, my good friend, and of olde acquaintaunce: then foz recompense of his foolish iudgement, I counsailed him to goe to Greece, where he rauished faire Helen. Wherevpon the Greekes in a great and mad rage prepared all their foze against the Troyans, and after ten yeares siege against their Citie, they toke Ilion, & put king Priam to death, insomuch that the whole Realme was defaced.

In that warres were killed many Princes and noble knights, as Hector, Achilles, & Paris also was slaine by Philoctetes (the companion of the lesse Hercules,) in a combat fought hande to hande. The weapons which they vsed were Bowes and forked Arrowes, wherewith Philoctetes wounded Paris in three places. First in his left hād, secondly, in his right eie, thirdly, in both his legs, which wer fastened with the stroke together. Being thus wounded, the Troyans carried him into their Citie, where shortly after hee dyed.

I gouerned (quoth Folly) faire Helen the bastard daughter of the third Iupiter of Greece, begotten of Læda the wife of Tindarus, which Helen by my counsell, went from her husband Menelaus, and suffered her selfe to be rauished

of a yong lecherous Troyan named Paris, surnamed Alexander, the sonne of king Priam. She brought blood & death to Troye, in stede of dowrie. For by her occasion Troye was destroyed, and Priam with the most part of his children killed. And to the ende, that her adulterous mate Paris or Alexander, should not leaue her, and goe to his owne lawfull wife Pegasis Enone, she bewitched him with certeine drinkes, wherein she was her crafts Mistres: which tricke when one doth vse, he is in such case that he forgets all things past, and all sorrowes present. When she was thus arriued at Troye, the good man her husbande Menalaus, with Vlisses, and other Greeke ambassadours, came to fetch her awaye: and king Primamus commaunded that she should be brought into his presence, offering vnto her frankly with lowde voice, that she should (if she thought good) freely and with full libertie depart againe into Greece, with all her retinue, people, and pelfe. Wherevnto she aunswered, in the hearing of her husband and king Priam, with the rest of his counsel, and commons, that she was not disposed to retire to her countrie, wishing also that her husband Menelaus, that good man, might go to God, for she was none of his wife, neither would she haue to doe with him: and that she came not to Troy against her will, neither did she esteeme of his marriage.

To conclude, at length Troy by treason was taken, and raunsackt. xviii. yeares after she had bene from her husband, and all that space had lined in lecherie with two adulterers, she grew to agreement, and made peace with her husband Menelaus. But when she wared olde, she loked in a Glasse, and seeing her face farre from faire, she fel in a lowd laughter, and flouted at the fooles that fought ten years together, for the loue of a thing that faded so soone away, but when her husband Menelaus was dead, two chiefe men of ỹ citie of Sparta, named Nicostratus, & Megapentus, men of great authoritie, hunted Helen out of ỹ citie & realme of Lacedemonia, without appointing vnto her any place or prouision to keep her. Upon which banishmẽt she came to Rhods,

to

to hir auncient cõpanion & friend, quéne Polypo, which was also then widow, by reason of ẏ death of hir husband Tlepolemus, who was slaine before Troy. And when shée was at Rhods, quéne Polypo vsed her very well, but the yong gentlewomen hir waiting maides, hated hir deadly: for ẏ shée was the cause ẏ their king Tlepolimus was kild: insomuch ẏ vpon a day they conspired together against hir, & gat hir into a garden, where then fastening a rope about hir neck, hung hir vpon a tree & strangled hir to death. This was ẏ miserable end of Helen, who being dead (quoth Folly) I put into ẏ heads of ẏ blind people, ẏ she was a Goddesse, by reson of hir incomperable beauty. For which cõsideratiõ, they being, not onely Idolatrously & heretically, but also dampnably deceiued, built hir a meruailous costly & stately temple, & named her, with great deuotion, The Goddesse of beautie, & deuised many fals miracles & lies, ẏ which for breuity I let passe. I gouerned (quod Folly) Pharao Amenophis, & Pharao Bocchoris, both kings of Aegipt: who by my counsel caused al ẏ male children of ẏ Iews to be drowned, which people ẏ first Pharao held in meruelous subiectiõ. As for ẏ secõd, I instructed him so well, ẏ he would not suffer ẏ children of Israel to depart out of his land, but in ẏ end, being scourged by God, he was constrained to let them go, & when they were gone, I gaue him counsell, in reueng, to pursue them with al his chiualrie & power of Aegypt, which thing he did: but ẏ tyrant & al his cõpany wer drowned in ẏ red sea. I gouerned Chore, Dathan, and Abiron, counselling them not to obeye the commaundement of Moses, whome God had ordeined chiefe gouernour ouer the children of Israel, but Chore, in offering Insence contrarie to his office, was atteinted, and 500. more of his faction with him. And for the rebellion of Dathan and Abiron, the earth opened, insomuch that they their wiues, children, and goods, were all swallowed vp aliue. I gouerned Saule, the first king of Israel. At the beginning of his reigne, hée was good and godlye, but at last I enchanted him, so that he caused many of Gods Prophets to be killed, insomuch ẏ in one day he put to death. 85.

*Exo.1.*

*Exo.14.*

*Nu.16.*

*1.Kin.21.*

*26.31.*

I counsailed him to persecute good Dauid, & to aske counsell of witches and sorcerers, contrarie to Gods lawe. Then at the last, being forsaken of God, he was vanquished with the Philistines, and with his own hands slew himselfe vpon the mount of Gelboa.

I was also so bold as to enter into king Dauids house, and by my counsell I made him commit adulterie with Bersaba the wife of Vrias. And notwithstanding that Vrias was his faithfull seruaunt, and good counsellour, yet I gaue him counsell to kill Vrias, by meanes whereof his sinne might be couered in marrieng of his wife. For the which offence the Prophet Nathan disclosed mee, so that my further meaning brake of, and euer after I was banished his house.

2. Kin. 11. 12

I Also gouerned his sonne Absalon, who after he had killed his brother Amon, made warre with his Father, and draue him to Hierusalem, beeing nothing ashamed to enter the houses of all his Fathers concubines, and to lye with them: but an Oke did execute iustice vpon that wicked child: for when he thought to escape with his Moile, the tree caught him fast by the haire of his head, till Iacob came with a Lawnce and killed him.

Kin. 13. 11

I also gouerned Roboam king Salomons sonne, who vnreasonably grieued and oppressed his people with tares, and impostes: insomuch that when they requested to haue it somewhat eased, he did not onely denie their petitions, but also gaue them vncurteous language, followinge the counsell of his yong wanton Gentlemen, rather then the wise admonitions of his graue counsailours, by which meanes he lost the tenth part of his Realme.

4. Kin. 12.

I gouerned the great Queene Iezabel, by whose aduise king Achab her husband worshipped the Idoll, Bale, and caused good Naboth to be killed. She persecuted the Prophets of God, and made manie of them to be put to death. She sought by all meanes to dispatch good Elias, but as her lyfe was euill, so was her death shamfull. For she falling from a high windowe, was ouertroden with horses feet, and eaten vp of dogges.

3. Kin. 18 21.

I

I gouerned Sardanapalus, the laſt king of the Aſsirians, who regarded not the gouernment of his Realme, but liued altogether in delights. He vſed to paint his face, and to apparell himſelfe in womans apparell, he exerciſed himſelfe in all kinds of vilanie and filthineſſe, inſomuch that when he ſawe that he was forſaken of the greateſt part of his people, ỳ he had verie euill luck in battell againſt his enimies, and ſtode vpon no ground frée from daunger of death. It chaunced one day, that being in the towre of Babilon, he ſet it on fire, and there burned himſelfe and all that euer he had. I gouerned Cambiſes king of Perſia, the ſonne of good king Cirus, who by my counſel was giuen to gluttonie and dronkenneſſe, with other viſes, not beſéeming a Prince. Vpon a time Praxaſpes, one of his moſt excellent counſailours, ſéeing him immoderatly bibbing, reuerently told him that it was not Prince like: whereat the king was wroth, & commanded him to ſend for his youngeſt ſonne, who being brought, Cãbices cauſed Praxaſpes to tie him to a trée, ſaieng: If I canne hit the heart of thy ſonne with my arrow out of my long bow, is it the feate of a man that is dronke? So Cambices ſhot, and cloue the childs heart in ſunder, ſhewed it vnto the father, with a warning to take héede how to iudge his liege Lord, dronke. Then I made him marrie his owne naturall ſiſter, and to kill his owne brother. It fortuned vpon a daye, that as the king & the Quéene his ſiſter were at the Table, for his paſtime and recreation ſake, he had a young Lion let loſe, and a mightie maſtiefe or band dogge that the king kept. Theſe two fought ſo long till at laſt the dog was lyke to haue the worſt. Within the ſight of this game, an other maſtiefe was tyed in a chaine, both bred of one bitch, this band dogge, brake his chaine in haſt, and came to helpe his fellowe, inſomuch that theſe two dogges ouercame and kilde the Lyon. The king liked well of the loue and loialtie of theſe two Dogges, but the Quéene béeinge moued thereat, beganne to weéps tenderlye. Which when Cambiſes ſawe, he aſked the cauſe of her ſorrowe, to whoſe demaunde the Quéene aunſwered in this ſorte.

It is otherwise hapned to my brother, then to this Dog that was to weake for the Lion. For thou being his own brother, hast not shewed the like loue & faithfulnesse vnto him, as this band-dog hath done to his mate, for thou hast caused thy brother to be slaine.

The king being sore displeased & ful of indignation at hir answere, commaunded, ỳ the quæne should be had away by and by out of his sight, & put to death: the which was done. But as that king came one day out of Aegypt, riding on horsebacke, his sword by hap fell out of the scabbard, & hæ fel likewise vpon ỳ point of it, & was thrust through the bodie, & died. I gouerned (quoth Folly) one Catilin a Romane, a very seditious fellow, who conspired to kill all the Senators of Rome, but he was put besides his purpose, by reason that one Cicero opened it, and he with all his conspirators were killed in battell. I gouerned (quoth Folly) Herod & Herodias, to accomplish their lecherie, I coupled them in marriage, albeit she was his brother Philips wife, which vnlawfull marriage Saint Iohn reprehending & finding fault with all, for so doing, had his head cut off. I gouerned Pilate, Annas, & Caiphas, in Hierusalem, with many Doctors, Priests, Scribes & Pharises: I counselled them to crucifis Christ, betwæne two thæues, as if he had bene a sower of sedition: which being done, I thought then that I had won all the world, but when I sawe ỳ vpon the third day after he arose againe contrary to my reckoning, I lost a greate number of clients & subiects, who hearing ỳ Apostles preach, quite abandoned and gaue me ouer.

I gouerned Nero, the first Emperour of Rome, who at ỳ beginning of his reigne was good and vertuous, but after he had possessed the Empire fiue yeares, he became most euill and wicked, and was giuen to lecherie and filthinesse. This mã was a murtherer, he slew his wife, his mother, & diuers other honest persons, of which number Seneca was one: hæ was the first persecutour of the Christians, and put many good men to death, as for example, Saint Peter & S. Paule, with other. But this tyrant being vpon a time vngarded, & wan-

wanting about him his lieftenants & Chaptaines of warre, the Senators and states of Rome sought meanes to punish him: for anger whereof he killed himselfe, and the souldiers that were sent to sæke him, founde him dead in the field.

I gouerned Antonine Bassian Caracalla, the ninetætenth Emperour of Rome, who by my counsell killed his brother Geta: besides that, he married his stepmother, & desired Pompinion (the great Lawier) to excuse his murther. Who answered him, That he was not so willing to excuse a murtherer, as he was to disclose him: the Emperour vnworthy of so good an answere, kilde the Lawier.

I gouerned Varius Heliogabilus, the .xxi. Emperour of Rome, who by my counsell liued so disordredly, that he left behind him no memorie of honest life, but infamy & shame. This mans own souldiers slew him, & threw him into a ditch, & because his body would not sinke to the bottome, they dragged him out againe with a hooke, & hurled him into the riuer of Tiber. I gouerned (quoth Folly) Iulian Apostata, the .xxxix. Emperour of Rome, who in his thought was so wise, & well giuen, that he was made Reader in the Church of Nicomedia. This man trauailed to Athens, where he studied Philosophie, but he staide not long in that good purpose, for by the counsell of me Folly, he renounced the Christian faith, & became a reuolt & an Idolater. I perswaded him to persecute the christians, least they should encrease seauen for one: I moued him also by my subtile deuice, to root and wæd them out quite, which thing hee meant to doe, but he was kilde within two yeares after, bæing slaine in Persia, and yælding vp his euill spirit, he lifted vp his bloudie hand to heauen, in contempt & despite of Iesus Christ, making this out-crie. Now, O Galilean, thou hast the victorie.

I gouerned the false Prophet Mahomet, and counselled him to make a booke, to intitle it Alcaron, and to expounde things in the holye Scriptures carnallye: which he did, and that lawe is yet continued, in the

greatest partes of the worlde. I gouerned Messaline, an Empresse, the noblest whore in the worlde, who being but newly married to Claudius, first Emperour of Rome (an old gentleman) when she found by prose that her husband was insufficient & vnable to satisfie her lecherous desires, by my (counsell) oftentimes she disguised her selfe into mens apparell, and went to the common Stewes, wheras she abused her body with a great number, returning backe no better then a bitch, and vaunted that she had vanquished and gone beyond all the whores in the house of bawderie.

When the wandering knight had heard these wonderful discourses vttered by (Folly) & hauing in him some sparkle of reason & inclination of nature, he thought himselfe foolish if it were not in him to iudge of dæds so mischeuous & ill. And being no longer able to kæp silẽce, he brake his mind to Folly finding great fault wt this vnsatiable Empresse, insomuch yt he cried out with a lowd voice, & said: Fie, fie, fie, filthy bitch & vilde whoore, worthy to be tied to a tree, starke naked, & deliuered to greedy dogs & rauening birds, to be deuoured. Thẽ I asked Folly, what was yt end of this wicked woman, who tolde me yt the Emperour put her to death, because she was not content with hir lawful hausband, but married an other man, whose name was Silius. Wherunto I assented, saieng, yt it was a good dæd, for ther næde no more but three such detestable filths in al Fraũce, to spoile yt whole realme. This tale of Follie, touching her dæds & exploits, hir deuises & practises, her prouocatiõs & counsels, as it being lõg & straũge, I am not able to repeat as it was spokẽ: but haue nakedly recorded so much as resteth in my remembraunce, which thing I haue the rather done, to the end that all deuout Christian readers might willingly learne, & throughly know, what great wickednes they commit, in following the euill counsell of dame Folly. Euerie one ought to forsake her, for yt the end of such as be ruled by her preceptes, tread in her paths, & daũse after her pipe, is proued by experience to be daungerous, deadly, and dampnable. But now let vs returne to our voyage, and former matter.

The

¶ THE VVANDRING KNIGHT FINDING TVVO waies, and doubtfull whether of them to take: there chaunced to come vnto him Vertue and Voluptuouſneſſe, either of them offering to conduct and guide the Knight on his way.

## The ſixt Chapter.

SO long lacked the talke of Folly, that wee had worne out the way well, & the Sunne went lowe. In the ende we came into a ſtraight, where we found two wayes, one lay on the left hand, which was faire, broad, and entring into a goodly græne Meddow: the other on the right hand, which was narrow, rockie and full of Mountaines. Being then in a perpleritie, and doubtfull which of thoſe waies I might take, Folly told me, that the way on the left hand was beſt and faireſt, and Temeritie my horſe, kept a ſtinging to goe that way, ſo that I had much adoe to rayne him in. Then ſaide I to Folly, that I feared leaſt the græne graſſie way would lead vs into ſome ditch and quagmire, where we ſhould ſticke faſt. Beſides that, I was more then half diſcouraged with hir tales which ſhe had tolde me: and though I in heart hated them, yet notwithſtanding cuſtome cauſed me to vſe them, not being able to doe otherwiſe, without Gods grace. Hereupon I was reſolued to take the way that lay on the left hand, Folly keeping me companie.

But as we were thus talking together, I eſpied two Ladies comming towards the place where we ſtode, (which made me very glad) One of theſe Ladies rode vpon a white horſe, and went in a gowne of coſtly colours, brauely imbrodered with needle worke, in the which border, the three Diuine, and the foure Morall vertues were written. This Lady was very beautifull, and ſhe ſeemed naturally to bee fraught with godly graces and gifts, ſhe had a neate body, a

swæte countenaunce, a modest gesture: hir face was not painted, she was alwaies very courteous, she pretended authoritie and reuerence without flatterie, she was not sowre nor grim, but louely and amiable. The other Ladie rode vpon a rats coloured horse, and went in a chaungeable coloured gowne, garnished with gold, and excellent cost: she woze about hir necke a chaine of golde, with rich Jewells tyed vnto it: hir fingers wer decked with ring vpon ring: she seemed to haue bene delicately brought vp, hir face was beautifull, but I suspected she was painted: hir lokes were wanton and vnconstant, and she rolled hir eyes euery way.

This Lady came vnto me before the other, and after salutations, I asked hir, which of the two wayes I shoulde take, to finde perfect felicitie. She aunswered me saieng: My sonne, if thou wilt followe me, I will bring thee a short and pleasant way through a greene Meddow. Be not doubtfull, for I will lodge thee this night in the Pallaice of Felicitie: into the which when thou art entred & placed, thou needest not thinke vpon any thing, but what may best please thy minde and procure thy delight: As fine fare, dauncing, singing, softe lodging, Ladies loue, laughing, hunting, hawking, fishing, fowling, riding, running, shooting, bowling, rich araye, and all things also that can be deuised to please thy fantasie: all which pleasures, I will prouide thee with a thousand more. For it is in me to bestow such things vpon them that take me for their Mistresse.

With these words I was bewitched, and longed to see this pleasaunt Pallaice, not mistrusting that she was any other than she said and seemed to be. And being desirous to learne hir name, I began thus: my good Lady, may it not offend you, if I aske your name? My son (quod she) such as follow me, & haue had experience of my goodnes, call me Felicitie, and that deseruedly & of good right. For I am indeede, the Empresse of ỳ Pallaice of worldly pleasures, whether I will bring thee before night, if thou wilt follow me. There be some enimies of mine, that nick name me, & spitefully miscal me, by false & coūterfet termes, saieng, that I am named, Mallice,

Vanitie,

Vanitie, Vice & Voluptuouſneſſe. But giue thou no eare vnto them, for they ſpeake vpon enuie, hatred, and euill will.

Then approched the other Lady, which (after ſalutation done) vttered theſe words vnto me: Reaſon required, that I ſhould haue ſpoken firſt, but this painted Pecocke, named Wicked Voluptuouſneſſe, puts forth hir ſelfe to ſpeake before me alwaies, and to take the tale out of my mouth: Take hæde of hir, for doubtleſſe hir communication corrupteth & infecteth, euen the very beſt liuers, with the poyſon of hir error. Now I ſæ thou art of good inclination, & ready to weigh thy pathes in the ballance, willing to walke as well ẏ good way as the bad. And ſæing thy minde wauereth, apply thy ſelfe vnto Vertue, continually, ſhorten the ſorrowe of thy ſoule, water thy will with wiſedome, aduenture not thy preſent precious age to be boldened in ambition & vain-glorie, deteſt the daunger of inſatiable Couetouſneſſe, let not thy liking be laid vpon licentious loue, auoid & ſhake off idlenes, by vſing thy ſelfe to honeſt exerciſes, flie Worldly Felicitie, arme thy ſelf againſt ẏ dart of Cupid, leſt at length he ouercome thæ, open thine eares of vnderſtanding, and follow my counſel. I am not ẏ vile, villanous, vaine, miſchieuous, ſubtill, deceitful & lieng Ladie Voluptuouſneſſe, but I am ẏ aſſured & ſafe way ẏ leadeth to Perfect Felicitie. And though I am narrow & painfull to paſſe, yet if thou wilt follow me, I wil make thæ merry, & guid thæ in ẏ very way, which God hath ordeined to lead vnto true bleſſednes. For my ſon, thou muſt vnderſtand this, ẏ almightie God doth not beſtow vpon men perfect ioy & ſouereign goodnes, vnles they labour to atchiene it. If therfore thou think alwaies to paſſe thy time in pleſure, & followeſt thine affection, doing all whatſoeuer ſæmeth delectable to thy fooliſh fãtaſie, & ſuppoſeſt ẏ way to find Felicitie, thou art farre wide, & greatly abuſed. For, He that wil haue honny, muſt make much of Bees. If thou deſire Felicitie, ſo lead thy life ẏ God of his goodnes may vouchſafe to giue it thæ. Cleanſe thy hart & emptie it of euill thoughts, be firm in faith, eſtabliſh thy ſoule w̃ ſoũdnes & ſincerite, be not deceiued w̃ dãnable doctrine, nor led aſtray by wrõg opiniõs.

This

This that I tell thée, cannot be done without labour, neither can any profitable or good thing, be obtained without paines taking. Thou sæst how Shepheards, Sea-men, and all Artificers, if they growe in wealth, it is by labour and trauell.

Were the Husband-man any better than a fole, if hée should hope in Haruest to reape Corne of his ground, where he hath sowed no sæde, when season serued? Euen so is that man meruailously misinformed, that thinketh to atchieue perfect felicitie, or to reape true blessednesse, hauing not first fallowed his field with Uertue, Good dædes, Faith, Hope and Charitie, which is the High way to Heauen. The Husbandman doungeth his ground, soweth his sæde, grafteth his træs, tarreth his shæpe, & leadeth his life in labour, hoping to enioy the fruit, the grasse, the graine, the woll, & generally all the profite: the expectation and full accompt whereof, maketh him to take paines with pleasure. Euen so, if thou wilt be content painfully to walke this way, without regard either of Rockes or Mountaines, doubt not to finde true felicitie.

Hauing heard this long and wise admonition, and marking the Lady well, I could not be quyet till I knewe hir name. Wherefore I said, Madame (without offence be it spoken) I pray you what is your name? She aunswered, saieng: My sonne, I am great with God, I am acquainted with ỳ Saints, I am all in all with Angells, I am much estæmed of good men. Without me nothing is done in heauen, and without me no good thing can be done on Earth. I am commonly called, Felicitie, Wisedome and Vertue. I gouerne good Kings, Princes & People: I rule Prelates and Ecclesiasticall persons: I stop the mouth of false Prophets and erronious teachers: I hinder their Heresies, and staye their wicked procædings. I gouerne householders and their families in good order. I am a companion with the louers of learning. I am a husband to all chast wiues, widowes, & vertuous virgins. I reward my friends in prosperitie, with holinesse: and in aduersitie with kindly consolation. I minister

niſter vnto them foode, raiment, lodging, ſtrength, patience, and all things neceſſarie, and whether it be little or much, they take it in good part. Contrariwiſe, the friends of Voluptuouſneſſe are neuer ſatisfied, although they haue too much.

My friends had rather ſing Pſalmes, then vaine ſongs: they had rather faſt, then be dronke: they had rather praye then curſſe: they riſe early, and goe to bed late: they haue care of the Common-wealth: Faith counſelleth them, Hope aſſiſteth them, Charitie inflameth them, Wiſedome gouerneth them, Iuſtice guideth them: and I doe and wil inrich and incourage them, that all the world ſhall haue them in admiration, honour, and reuerence. Yea, though their bodies die, yet their fame ſhall liue, for others example: and their ſoules ſhall remaine immortall, like vnto the ſtate of Angells. Contrariwiſe, he that leadeth his life in Voluptuouſneſſe, Ambition, Filthineſſe, Vncleanneſſe, or Euil Conuerſation, if he be not ſorie for his ſinfulneſſe, and repent him of his time lewdly ſpent, that mans death is damnable, and his ſhamefull report ſhall neuer die, no more then that of Sardanapalus, Nero, Heliogabalus, Herod, Pilate, Annas, Caiphas, and ſuch like. Therefore my ſonne, leaue Voluptuouſneſſe, if thou meaneſt to finde true felicitie and perfect bleſſednes

¶ *THE WANDRING KNIGHT BY THE COVNſell of Folly, left Lady Vertue, and followed Voluptuouſneſſe, which led him to the Pallace of worldly Felicitie.*

## The ſeuenth Chapter.

WHen I had heard both theſe Ladies tell their tales, I was more amazed then euer I was before, inſomuch ỹ I wiſt not which to take for my guide. But alas (poore perplexed pilgrime) if I had had but the wit of a Woodcocke, and not wauered in minde, I hadde

followed Vertue & left Voluptuousnesse. But being amidst mine amaze, I requested my Gouernesse Folly, to teach mee quickly which of these two Ladies I were best to follow, for the finding of true felicitie. No sooner had I spoken the word, but sodainly she cast out this language, saieng, that Vertue was an Hypocrite, and that hir waye was painfull to passe. But (saith she) if thou follow Voluptuousnesse, thou seest hir waye is faire, swete, greene and pleasaunt.

If thou follow Vertue, thou submittest thy selfe to colde, heate, hunger, thirst, trauell, paine and werinesse: thou must rise early, and go to bed late: stand in feare, weepe, take care, liue in sorrow: and yet in doubt to haue Felicitie at last. If thou offend hir neuer so little in word or deede, she will leaue thee, for she is to seuere, euen in small trifling matters. Whatsoeuer she saith to thee now, she wil deny when she hath thee among the Rockes and Mountaines: she will leaue thee alone among wilde beastes, to lead thy life in the Wilderneste. Wherefore I aduise thee beleeue hir not, and follow hir not. But let vs take this faire large way on the left hand, through which the greatest part of people do passe, and at night we will lodge in the Pallaice of Felicitie. And this I tell thee, that if thou chaunce to mislike of thine enterteinment there, within a daye or two thou maist returne, for the way is but short, and then (if thou thinke it good) thou maist climbe ouer the Mountaines, & ride through the way on the right hand.

These delicate deuises of my friend Folly, dashed quite the aduertisements of Vertue, whom (with thanksgiuing) I bid farewell, desiring hir not to be offended in that I did not follow hir ouer the Mountaines. Then Lady Voluptuousnesse led the way, my horse Temeritie trode his trace, Folly followed fast at my heeles, Vertue viewed vs very well, & came sadly behind me, euen like one that mourned after a dead corse borne to be buried, crieng with a lowde voice: Ah thou arrant Asse, leaue Voluptuousnesse, for shee will lead thee to death and destruction. The counsell of thy friend Folly is diuelish, she dayly deceiues such as followes hir,

hir, hir felicitie is falſe. The language of Voluptuouſneſſe, is a mere charme, with which ſhe vſeth to bewitch hir chil-dren.

Notwithſtanding this exclamation and rebuke, I went on my waye, and could not away with hir Chriſtian counſell: which when ſhe ſaw, ſhe gaue me a furious farewell, ſaieng: O monſtrous man, O bedlam beaſt, O fole infortunate, O idiotly Idoll, O ſhadow of a man: Thou haſt no more ſenſe or reſon then a Aſſe, thou ſhoweſt thy ſelfe to be ſhameleſſe, in thus framing thy fancie to follow Voluptuouſneſſe, and to forſake Vertue. Wilt thou imbrace worldly wealth, rather then heauenly grace: Didſt thou deſire the tree before the fruite? I ſee thou art folily abuſed. He that leaueth Vertue, and followeth Voluptuouſneſſe, is ſubiect to Satan. Remember O thou wretch, what Salomon ſaith: For that I haue cryed, and thou haſt refuſed to come after me, I ſtaied till the morrow, but thou vnderſtoodeſt not, but doubtedſt my councell, and wouldeſt not receiue my correction, therefore I laugh at thy deſtruction, but when thine euill happe and trouble commeth, then thou ſeekeſt me, in the morning, when thou ſhalt not finde me, becauſe thou haſt hated knowledge, & haſt not receiued the feare of God, nor obeyed my counſell, but deſpiſedſt my correction.

Which wordes vttered vnto mee by the mouth of Wiſedome, might ſuffice to withdraw me from my folliſh enterpriſe. But ſhe preached to a poſt, and Folly whom I followed, did mocke and deride hir, all the while.

## ¶ HOVV THE VVANDRING KNIGHT VVAS receiued and welcommed to the Pallaice of Worldly Felicitie.

### The eight Chapter.

After we had passed certaine degrees on our waye, with vnwonted ioye, Voluptuousnesse layd hir hands on my head, and gaue me hir best blessing, I letting hir alone (as one to whom I ought dutie). Then vttered she vnto me certaine swæte wordes, which inchaunted me. For presently I lost my senses, esteeming all well that she said or did. After we had spent in sport two houres of the time, the Sun began to set, and so I espied the Pallaice of Worldly Felicite, wherat I was not a little glad. For it seemed to me very pleasant, & my thought I smelt dainetties, whereas indæde, all was very witchcraft. When we were within a Crossebow shot of the Pallaice, Voluptuousnesse hopt & halowd, whereat came out a legion of Ladies, pompeously apparailed, among whom were these next named: Lust, Prodigalitie, Lecherie, Wantonnesse, Carelesnesse, Brauerie, Lasciuiousnesse, Ambition, Dronkennesse, Licorishnesse and such lyke.

Being dismounted from of my horse, Folly toke off my Helmet, and my face being bare, all the Ladies kist me, and bad me welcome: which entertainment agreed wel with my foolish fancie. Then Prodigalitie and Ambition led me by the hands, Lasciuiousnesse and other Ladies lead the waye before, Brauerie and the rest followed after. Thus we entred into the Pallaice of worldly pleasure, the gate whereof was great & high, built vpon Marble stone, & alwaies stood wide open, day & night, Winter & Summer: whereat I merualled much. Then Voluptuousnesse told me ỳ reason with these words: I alwaies kæpe open house, for as many as wil, and at what houre soeuer any doe come to me, by night or by day, they are welcome, and I will receiue them royally.

Then

Then Voluptuouſneſſe lead me into a greate and ſumptuous hall, hanged with cloth of Arace, and full of torches burning round about. There Luſt vnarmed me, and Brauerie gaue me a night gowne, of Crimoſin Vellet, lined with Martine ſkinnes. Within a little while after the table was couered, in came the fine cates, and to ſupper we goe.

This done, Ladie Voluptiouſneſſe put me in the gorgeouſt place, and there ſate on either ſide of me, Licorouſneſſe and Dronkenneſſe, there the reſt of the Ladies ſate down in their degrées: but Voluptuouſnes ſate right againſt mee, who curteouſly carued me of the delicateſt meate. Our waiters were young Gentlemen, verie brauely apparailed: our ſeruice was ſumptuous, our meates wer well ſeaſoned, and handſomely handled: our Cookes were cleanelye, our Butlers bountifull: our ſeruitours verie ſingular: our muſicke was excellent, our Singers were ſweete: and euerie Officer exceeded in delicateneſſe. There was fine feeding, pleaſaunt parling, continuall quaffing, inſomuch that halfe dronke and whole dronke was a goodly game: ribaudrie was our recreation, and as for knauerie it was canuaſt to the proofe. When ſupper was ended, Lady Wantonneſſe came vnto me and aſked me if I would daunce: and Lady Luſt likewiſe aſking me whether I would lye alone, or haue a bedfellowe. I made aunſwere, that I was wearie, by reaſon of my iourney, and ſo deſired to go to bed. Then Laſciuiouſneſſe brought me to my chamber, where ſhe lodged me in ſweete ſheetes, a ſoft bed, Curtens of Triſſue, and allthings coſtly and excellent. In concluſion, Lady Voluptuouſneſſe toke her leaue, promiſing in the morning to ſhew me the reſt of the pallace of worldly felicitie, whereof I dreamed all night, my head was ſo full of toyes.

¶ *VOLVPTVOVSNESSE SHEVVETH THE VVANdring knight ſome part of the pallace, & after brought him to dinner.*

## The ninth Chapter.

IN the morning when ỹ Sun beames brightly adorned ỹ chãber wher I lay, & perced ỹ gallãt glasse windows of costly christal, Lasciuiousnes came vnto me, & bad me good morow, asking me if I wold rise. Wherto I answered, yea, & did so wt spæd, now whiles I was trimming my selfe, in came Licorousnes, & her sister Dronkennes, who had prepared my breakfast: anon after came in lady Voluptuousnesse accompanied with Lust, Lecherie, & all ỹ rest: shẽ was apparailed more lyke a goddesse then a quæne. Al these kissed me swætly, & sate down with me to breakfast: which being ended, Ambitiõ put vpõ my back ỹ cape of curiositie, wherwt presently I became so curious as could be, in al things, sauing goodnes. Thẽ I desired Voluptuousnes to shew me ỹ rest of ỹ pallaice, according to her promise, so we walked together, into a goodly great chamber, hanged about with cloth of gold, beset with pearles. This chamber was paued with Parble black & white, ỹ pillers wer Jasper, ỹ rofe was Iuory, laid on with gold, & ỹ staiers wer Alabaster. In this chãber also was a sumptuous chaire of estate, wherin most magnificently sate a Prince, hauing on his head an imperial crown of gold, beset wt precious pearls, & in his hãd a scepter roial. He was besides ỹ, very richly araied, accõpanied wt many nobles, pompeously apparelled. This prince I reuerenced, & he likewise saluted me, giuing cõmandement ỹ I shuld be most singularly & excellẽtly vsed. So we went frõ thence, & being abroad I asked lady Voluptuousnesse what prince ỹ same was: who said, ỹ he was ỹ Prince of this Pallaice (euen my father) ỹ only giuer & bestower of felicitie, the which I beleæued to be true, til I found in dæd ỹ it was Lucifer ỹ father of filthinesse, the graund-father of gluttonie, ỹ prince of pride, ỹ Emperour of iniquitie, & the Lord of lewdnes, a ruler of ỹ world, & one ỹ had nothing to do in heauen, but in earth, among a sort of wicked worldlings, & diuelish people. This Lucifer arrogãtly chalengeth vnto himself ỹ he hath power to giue glory, honour, & riches, to whõ he listeth, as ỹ scripture witnesseth, wherfore worldlings do serue him as his subiects. Frõ thence wẽt we to ỹ tresurie house, wher

we

we saw cofers ful of coine & iewels, which was kept by lady Fortune (as Voluptuousnesse said) & she bestowed al ẏ treasure vpon such as ẏ king commanded. From thence we wẽt vp into a great gallerie, where we saw thrée cabinits, ẏ first full of fine wollen, the second of pure silks, ẏ third of faire white linnen: this place Pompe had in kæping. Frõ thẽce we went to ẏ perfuming house, which differed nothing frõ an Apothecaries shop. For ther I found all things ẏ might moue a mans appetite, or stir vp his delight. There were colours to paint prowd women, perfumes & ointmẽts to make their bodies soft & swæt, & this place was kept by Lasciuiousnes. Thẽ we went vnto ẏ goodly large vaughts, wher wine of no kinde wanted there, & was dame Dronkennes her kingdõe. From thence I was lead to the kitchins, where all thinges wer kept in order by Licorousnes, whose rule lay in ẏ place. From thence to an other great rõme, where we saw a sort of young swæt faced boies: Voluptuousnesse tolde me they were Ganimedes & Endimio. From thence she had me vp to a place ẏ was builded very round in compasse: which place was meruailous bright & lightsome, by reason of the great glasse windows of christall. This serued them in stæd of a tẽple, for they had none other. Here we saw a great nũber of fine delicate dames, excæding amiable & beautiful: amongest all, one excelled, whose name I asked, and Voluptuousnesse shewed me ẏ it was lady Venus, whõ al liscentious louers do like notably wel, & honor hir as a goddesse. By her sate a blind boy, who with his bow & arrows shot at aduẽtures, & hot my hart: by & by came down dame Venus, & she pluckt it out, reuiuing me wt cõfortable words & wõderful persuasions. And although ẏ arrow was quickly takẽ out, & might sæme to doe no harme: yet I thinke the head thereof was poisoned, for it hath made so dæp a wound, as is very infections, & scarce curable, vnlesse with some speciall plaisters. This same Cupid gouerneth al lecherus louers of what age soeuer they be or degrée, witnesseth daily experience: he is naked and past shame, not caring who loketh vpon him, his blindnesse representeth the folly of such as run headlong after lewde loue, setting their feathers in the winde, without

respect

respect of any after clap. His bowe and arrowes doe signifie the folly of fooles, which offer themselues to be his Butte, and standeth still while he doth shoote and hit them. His wings signifie the wauering minde of such as he hits, who are quiet in no place or time. For who is more mutable, vaine, light, inconstant, and variable, then the fleshly louer. Some saies ỳ this Cupid hath a torch burning in his hand, meaning hereby, that he burnes to the heart, all them that he toucheth. At this dispatched, Voluptuousnesse and I went to dinner, and she promised me when we had dined, to shew me the rest of the pallaice.

¶ *DINNER BEING DONE, VOLVPTVOVNESSE* sheweth the wandring knght, the rest of the Pallaice of worldly felicitie, with the description of the Towres thereof. And by the Author is declared the euill fruite of certeine notorious sinnes.

## The tenth Chapter.

This chaunced in the pleasaunt month of May, when loue and lust is most in force: so it was determined that we should sup in goodly gardens, not in banketting houses, although they were wonderfull fine, but in arbours ouergrowne with swæte Eglentine, Rose træs, & Vines, faire & clære fountaines of colde water running by, and fragrant hearbes and flowres, casting a comfortable sent. The little prætie birds did sing round about vs, as well in cages, as on trees, & bushes. Ther was playeng, piping, singing, dauncing, leaping, embracing & kissing: finally, each louer with his lady was merrie, and to be briefe, euerie one did what liked him best, and thought themselues happie to finde such felicitie. But all my desire was to sæ the rest of the pallace: wherefore I charged Ladie Voluptuousnesse with her promise, which toke effect, insomuch that we went all along, to a certeine place where

I saw the verie secret lodgings of Voluptuousnesse. But what they wer, for feare of offending the reuerent reader, I meane not to rehearse, then we went from Gallerie to Gallerie, from office to office, from chamber to chamber, where I saw euerie place furnished with so rich moueables, and of such choice, as nothing might bee wished more.

Amongest all these roomes, one chamber exceeded in largnesse & workmanship, for costlye caruing, & in all other respects. Ther I found a verie braue bed, gorgeously trimmed, insomuch that I commended the same highly. Then Lasciuiousnesse said, that she had charge of that chamber, and if I listed to lye there that night I should. Lust also promised to bring lady Venus to lye with me, I hearing this, my thought I felt the wound that Cupid gaue me, as fresh as at ỹ first. Then went we about the walls, which were all of Jette, thicke and stronge. Vppon these walls were built seauen towres, like vnto steeples, and euerie towre had his owner. In the first lodged Pride, in the second Enuie, in the third Wrath, in the fourth Gluttonie, in the fift Lecherie, in the sixt Couetousnesse, and in the seauenth Sloath. My purpose was to goe into them all, one after an other. And as I entered into the towre of Pride, which was the first, I spide written this Posie ouer the Porch, PRIDE IS THE PRINCE AND ROOT OF ALL SINNES. For as a king is accompanied with a great traine of Seruitours, euen so hath Pride a sort of sinnes for her subiects, ouer whom she raignes Princelike. Againe, as Kings keepe and holde their owne aright, euen so doth Pride behaue her selfe towardes the proude. It is a singular signe of a great reprobate and castaway, when a man liueth longe in Pride. For this same displeaseth God more then all other vices: as humilitie pleaseth him more then all other vertues And because the proude aduance themselues aboue all other, the diuell dealeth with them accordingly. For as the Crow when he is not able to cracke a hard Walnut with his bill, setteth his flight aloft right ouer some great stone, & letting it fall, breaketh the same, & then alighteth to eate the kirnell:

euen so plaieth the Diuel with the proud, for first he aduanceth thē aloft, & bringeth them to promotion in this world, but when they are in the top of their happinesse, and thinke vpon no daunger, then euen then, comes the diuell, and bee throwes them downe headlonge with a mischiefe, in-to hell.

The difference betwæne the humble and the proud, may be knowne by that of corne and chaffe. For as chaffe being light, is puft vp aloft with the wind, and is sodeinly consumed, whereas contrariwise good corne lieng low, is gathered from the ground, laide vp in garniers, and estæmed of euery body: euen so it falleth out with the pride of the proud, and the humilitie of the humble. Vnto pride do apperteine these vices following, namely: Arrogancie, Presumption, Wrath, Contempt, Heresie, Hipocrisie, Disobedience, Vaine-glory, Ambition, and such like.

In the second tower lodged Enuie, ouer whose entrie wore this deuise was written: A FIRE-BRAND OF HELL AND THE DIVELS DARLING. Now Enuie is a sadnesse & heuinesse of hart, for an others prosperitie. This sin hath souereintie in ỹ bad, as Charitie in ỹ good. Charitie is a badge of saluation, Enuie of damnation. The enuious man differs not from the diuell in any degree, they are partners in gaine and in losse. If ỹ diuell reape profit by doing euil, the enuious man will be sure to follow his trade, for lucre sake. And as the enuious man grudgeth at an others profit and good name: so doth he delight in an others losse & ill report. There cannot be a fowler & more cruel sin then Enuie: for she alwaies tormenteth and vexeth her fosterer, I meane the enuious, in whom she dwelleth. He that seeketh to get good by others euil, neuer amends in that mind. And he ỹ planteth his pleasure vpon an others paine, shall haue such fruit, as he ỹ grafs figs vpon thornes, or wold make fire to burne by powring water thereon. Enuie is a disease hard to be healed, because it lyeth hidden in ỹ hart, where the Phisition cannot come to cure it. There belongs vnto this vice, Backbiting, Treason, Disdaine, and others.

In

In the third towre dwelt Wrath, ouer whose porch this Posie was written, THE VERIE MVRTHERER OF HOLY LOVE. For as holy loue prepares ỳ conscience to dwell with God, so doth Wrath prepare it to dwell with the diuell. Wrath taketh away ỳ hearing of reason. The wrathfull man will heare the counsel of none. Ther is nothing resembleth the Image of God more then man, being in perfect loue. For God will be there where vnitie is kept, where people be at peace, and where countries be quiet: which cannot be in a wrathful wretch. A wrathful man is like vnto one possessed with ỳ diuel, who is euer tormented vntil he hath vomited him out. Wrath maketh men fight, wrath causeth blasphemie, by wrath the diuell conquereth countries, wrath is like a mussled dogge. For when he cannot bite, yet with snarling he makes others goe together by the eares. And as the Fisher-man troubleth the water because ỳ fish should not see his nettes: euen so the Diuell by wrath troubleth man, to the ende he shoulde not vnderstande nor perceiue his owne destruction. To the wrathfull man belongs, inflaming of the heart, indignation, disorder, blasphemie, contention, rancor, reuengement, murther, and such like.

In the fourth towre dwelt Couetousnes, whose Posie is this, IDOLATRY AND A BOTTOMLESSE GOVLFE ARE INSATIABLE. The couetous man is forsaken of God, for he loues his gaine better then God: he had rather lose God then goods. For litle trifles that touch his profit, he sweares & lyes, which is a thing most damnable. The Faith, Hope, and Charitie, which he should haue towards God, Couetousnes turnes it to riches. The couetous mans heart is all vppon his goods, and not vppon God: for where the heart is, there is also a mans loue. The couetous man offendeth in euill getting, in euill vsing, and in euill louing his goods. The couetous man is gouerned by the Diuell, hazarding his soule to eternall torment, for the lewde loue of temporall toyes. And as the Mouse is caught in the trappe, whilest shee hopeth to gette the Baite:

euen so is the couetous man by the diuell, in hunting after riches. The couetous mã is like vnto a hog, whose life doth little good to anie man, but rather great harme, by reason of the noisomenesse & filthie stinke, which that nastie beast procureth: but when the Butcher hath killed him, thẽ he yeelds profite, because he nourisheth, &c. Euen so the couetous man whiles he liueth, doth good to none, but rather damnifies his neighbours, marie when Gods slaughter-man (Death, I meane) comes, and destroieth him, then those that liue, fares the better. The couetous man is like vnto a band dog, that feedeth vpon carrion, and will admit no companion to take part with him, but eating all alone, and filling his guttes till he burst, he dyeth, and the foules of the aire deuour him. The couetous man hoordeth vp his goods, and suffereth the needie to starue. The couetous man croweth ouer the poore, the diuell croweth ouer him. And vppon Couetousnesse attend these monsters, Vserie, Simonie, Fraude, Periury, and all Sacriledge, Deceipt, Extortion, Oppression, & the diuell.

In the fift towre dwelt Guttony, ouer whose portall this posie was written. VENEMOVS WINE, AND DEADLY DAINTIES. Truth it is, that ỹ the throate is the gate of the body, you know ỹ when an enimie would win a castle, if he once get in at the gate, he makes no doubt of winning the hold: euen so the diuell, when he hath entered in at the throate, it is no question but he will winne both the head and bodie. Nowe, his custome is to enter with many sinnes, of whome Gluttony is the mother. For the drunkard & immoderate feeder, consenteth to all vice. Therefore it is requisite to set a good porter to keepe ỹ throat, least the diuel get in. For as a man may lead his horse when he hath him by the bridle: euen so may the diuell rule a man, hauing once gotten holde of his mouth by gluttonie, yea, he then possesseth him wholy. The seruant being corne fed, oftẽtimes rebelleth against his Master: cuẽ so ỹ body hauing receiued excesse, & more thẽ inough, is apt to rebell against the spirit. Gluttony kils more then the sword of the enimie, it makes many die soner then they

should

ſhould by nature. Exceſſiue eating and drinking corrupteth the bodie, and ingendreth diſeaſes. By Gluttonie men bee franked, as Capons are crammed. A Glutton is worſe than a Hogge that fedeth filthely: and yet the Hogge is like his ſyre, of whom he takes his manners, and doth but his kinde. They ỹ make Tauernes their Temples, are like a Hog wallowing in ỹ mire. For as the filthie hog tumbleth in mire & durt, euen ſo do gluttons & dronkardsoftentimes wallow in damnable Dronkenneſſe and Gluttonie. Vpon this foule ſinne, other ſinnes doe depend, as namely Greedineſſe of meate, Deuouring, Daintineſſe, Exceſſe, Dulneſſe of feeling, Fooliſh mirth, Vaine babling, Ribaudrie and bodely beaſtlineſſe.

In the firſt Tower liued Lecherie, whoſe Poſie was:

A COMMON AND FILTHIE WHORE, DEFILETH BOTH BODY AND SOVLE

For the filthines of a Harlot corrupteth a man within and without. Of all ſinnes, this ſin of Lecherie is the pleaſanteſt to the Diuel, becauſe it hurteth both bodie and ſoule, and becauſe he was neuer toucht with it, being a ſpirite, and no bodie. Were not the Marchant a fiat fole to make any bargaine, knowing before that he ſhall repent it after? Euen ſo the Lechourer takes much paines, he ſpendes his goods to accompliſh his deſire: but afterwards he repenteth both his paines, his coſt & his purchaſe: neuertheleſſe, with that repentance he is not forgiuen of God, vnleſſe a full purpoſe and reſolute intent of amendement inſue and follow therevppon. The Lechourer in his life is three waies tormented: firſt with the heat of the harlot, ſecondly with the paine of his hurt, and thirdly with the worme of his owne conſcience. He burnes in concupiſcence, he ſtinkes with infamie, his conſcience accuſes him for his offence.

Lecherie is a ditche, wherein the Diuell hurles other ſins. To behold a woman wantonly, is a great alluring to Lecherie: ſo that good were it, not to looke vpon hir at all: but much better not to touch or meddle with hir carnally.

Fiue other ſinnes waite vpon Lecherie, to wit: Fornica-

tion, Adulterie, Sacriledge, Inceſt, Buggerie and Rape.

In the vij. Tower dwelt Sloth, whoſe poſie was this, A SLOTHFVLL HVSWIFE AND ALWAIES SLEEPING. Sloth is a heauines of hart, & an hatred at ſpiritual gwdnes, wherby a man is made negligent in ſeruing of God, either by gwd wo7ds p7oceeding frō ẏ mouth, o7 gwd wo7ks iſſuing from ẏ hart: both which God himſelfe willeth. It is moſt fit to acknowledge a creato7 & an encreaſer of that gwd & gwdnes which we do daily receiue: as alſo to confeſſe our ſelues ſinners, & God the fo7giuer. But as people are dul to do gwd dēds, ſo are they ſwift to commit ſinne. Many euills growe by Sloth, whereof two be perillous, and Sloth hir ſelfe confeſſeth no leſſe: namely, to neglect a conuerting vnto Chriſt, and a careleſneſſe of confeſſing ſinne. Whereby it commeth to paſſe, that oftentimes many depart this life, not confeſſing themſelues to haue offended God, neither yet conuerting o7 turning vnto him: in doing whereof they hazard both bodie and ſoule. It is a hard thing fo7 one to die well, that alwaies liued ill. In this Towze of Sloth, are fiftæne ſeuerall lodges o7 cabbins: in the firſt lieth Lukewarmneſſe, in the ſecond Laſciuiouſneſſe, in the third Drouſineſſe, in the fourth Careleſneſſe of himſelfe and his health: in the fift, Delaieng the time to doe gwd, in the ſixt Rechleſneſſe, in the ſeuenth Daſtardlines, in ẏ eight Vndeuoutnes, in ẏ ninth Heuineſſe of hart, o7 hatred to ſerue God, in ẏ tenth Wearines of life, in the eleuenth Deſperation, in ẏ twelfth, Vnſtaiednes, in ẏ thirtēnth Vnconſtācie, in ẏ xiiij. Murmuring, & in ẏ xv Vnpatience. And thus much of ẏ vij. Towzes built vpon ẏ wal, & the dwellers in ẏ ſame. It remaineth now to ſay ſomwhat of the ſtanding of this Pallaice: which we intend to doe in few wo7ds.

## ¶ THE SCITVATION OR STANDING of the Pallaice of worldly Felicitie.

### The xi. Chapter.

This pallaice was ſcituated o7 built in a pleſant valley, vpon ẏ fot of a high mountain, inuironed with hils on euery ſide, whereby it was not onely defended frō fo7ce of tempeſts, which way ſoeuer the windes blewe, but the very

hills

hils themselues, were very sightly & seruiceable. For on the one side was a godly vineyard, wherin grew grapes of sundrie sorts: on ỳ other side it yelded great quantitie of grain: another side were proper woods, which yelded great store of good timber & trees, wherin bred all manner of braue birds. On another side wer warrēs & conniborowes, ful of hares & connies: in another place also was a gallāt parke, wher was no want of Deare red or falow. Beyond these hils wer godly forests, ful of gentlemanly game for hunting. In ỳ valley wher ỳ Pallaice stood, was a meruailous faire greene meddow, through ỳ midst wherof ran a riuer of fine fresh water, vpon ỳ brims wherof on both sides al alōg grew apple trees, peare trees, plum trees, Oliue trees, elder trees, Dake trees, elme trees, & such like. Fast by ỳ godly bank also grew many young hasil trees, ful of nuts at ỳ time of ỳ yere, & by ỳ againe such store of walnut trees, as passe to be spokē, besides many pōds ful of fish, & excellēt orchards of al kinds of fruit, & godly gardēs also of swēt flowers. The riuer was not wout great store of water fowles, & as for ỳ wood, ther bred in it hawks, herns, pelicās, phesants, cranes, woodcocks, bitters, kites, crowes, cormerants, turtles, woodquists, eagles, to bee short, al kinde of birds possible, as might be perceiued by fethers, which fel from thē to ỳ ground, in pruning thēselues. What shuld I speak of pigin houses, & of secret banketting places fine & delicate: why it wer but folly: besides al this you must think ỳ ther wer tennis courts, & other places for pastime, ỳ wals therof wer very high, insomuch ỳ it wold haue made one amazed & dizzie to loke down frō ỳ top. Ther was also a meruailous mote & fearful to behold, ỳ bridge wherof was not broad, & called Desperation, ỳ passage ouer being a long narrow plank, so ỳ if one trode neuer so litle awrie, he fel in, wō hazard neuer to be recouered. The stables wer ful of godly horses, as hobies, Jenets, bard horses, geldings, hacnies, mules, camils, & colts. The kēnels ful of dogs, as greehoūds, otterhoūds, harehoūds, spanicls for land & water, mastiues for bull, beare & bore. We supt in a bāketting house, & our supper excelled al ỳ fare ỳ euer I saw: lady Venus kept me cōpany, & I was dulled with ỳ sūptuous seruice ỳ I had.

All

All my delight was to behold Ladie Venus, who sate ouer against me, insomuch ỹ at last Voluptuousnesse ouercame me. Supper being ended, in came stage-plaiers, daunsers, mascars, mummers, and many spoꝛts, which we vse daylye in feasting. Now when I ware wearie, I toke my leaue of the companie, with good night: and then was I bꝛought to the bꝛauest chamber in all the Pallaice, Ladie Venus and hir waighting maides tending vpon me. But euery one departed, after I was in bed, sauing onely Venus the Goddesse of Loue, with whom I laye all night.

¶ THE AVTHOR DECLARETH HOVV THE wandring Knight, and such like voluptuous liuers in the world, transgresse the x. Commandements of Almightie God, vnder written.

## The xij. Chapter.

SO long as the Knight continued in this pestilent Pallaice of woꝛldly desire, following his owne fantasie, by vaine Voluptuousnes enticed, he did no other thing but playe the fole, daunce, leape, sing, eate, dꝛinke, hawke, hunt, fish, fowle, haunt whoꝛes, and such like, (as did the pꝛodigall sonne) and led a dissolute life, foꝛ the space of eleuen daies. Which signifies a meruailous mysterie, and vnfoꝛtunate. Foꝛ the number eleuen, by the opinion of Chꝛistian Doctoꝛs and Philosophers, is a wicked and vnluckie number, foꝛ that the number of x. signifies the x. Commaundements of God: and the number xi. which is one moꝛe, pꝛopheciеth and foꝛetelleth the transgressing of them. Wherefoꝛe the Knight hauing remained xi. dayes in that Pallaice, greuously transgressed the wil of God, letting lose the bꝛidle to his lewd affections, without refraining anie of them. If you note well the pꝛemises, and se into the sequel, you shall find, that such as liue after the oꝛder of that Pallaice of woꝛldly Felicitie, being giuen to followe the pompe

pompe and pride of the world, with the pleasures and voluptuousnesse of the same, and seeme willing to lead that life without purpose of change, nay rather, triumphing and reioicing therein: I say, and I say truly, that such are transgressours of Gods Lawes. Contrariwise, such as accompt themselues here to be but Pilgrimes, and fire their affection on the other world, where royally raigneth Iesus Christ, reputing this lyfe an exile, & desiring to be deliuered out of it, to the ende they may enter in at the Pallaice of the heauenly King, shall enioy the fulnesse and happinesse thereof.

As this world yeldes a great deale of temporall goods & transitorie honor, so doth it also make an ende of them. Now those that haue vsed these gifts to ỹ glorie of God, are Gods people. Contrariwise those that haue vsed them voluptuously, are vessells of the Diuell, and transgressours of the lawes of God, as may appeare by the x. Commaundements, which I haue set downe for that purpose. Wherein all worldlings may perceiue, that by liuing voluptuously, they grieuously transgresse Gods lawes, to their owne destruction. And as the x. Commandements were written in two tables: euen so are they deuided into two parts. The first comprehendes three, concerning the loue of GOD. The seconde seuen touching the loue of our neighbour. And therefore who so leades his life worldling like, and fixeth his felicitie in Voluptuousnesse, is doubtlesse a vessell of the Diuell: and loueth not God, nor his neighbour, because he transgresseth the lawe of God, which followeth in due and conuenient order.

I Am the Lord thy God, thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a iealous God, & visite the sins of the father vpon the children, vnto the third and fourth generation

of them that hate me, and shew mercie vnto thousands in them that loue me and kæpe my commaundements.

3 Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse, that taketh his name in vaine.

4 Remember that thou kæpe holy the Sabboth daye, vi. daies shalt thou labour and doe all that thou hast to doe: but the vij. day is the Saboth of the Lord thy God, in it thou shalt doe no manner of worke, thou & thy sonne & thy daughter, thy man seruant thy maide seruant, thy cattell, and the stranger that is within thy gates: for in six daies, the Lord made heauen and earth, the Sea and all that therein is, and rested the vii. day, wherefore the Lord blessed ỳ vii. daye, & hallowed it.

5 Honour thy father & thy mother, that thy daies may be long in the land, which the Lord thy God giueth thæ.

6 Thou shalt doe no murder.

7 Thou shalt not commit adulterie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Ore, nor his Asse, nor any thing that is his.

This is the law of God, by which you may perceiue, that such as liue in the Pallaice of worldly Voluptuousnesse, are transgressors of the same Contrariwise, such as sæke for heauenly Felicitie, are Gods beloued, and they shall haue the possession thereof. Now harken what happened vnto the knight, hauing lined vi. daies in the Pallaice of vaine & worldly felicitie.

¶ THE KNIGHT VVENT FORTH TO RECREate himselfe, and viewed the warrens and forests, which were about the Pallaice of worldly felicitie: Anone, he saw it sinke sodainly into the earth, and perceiued himselfe fast in the mire, vp to the saddle skirts.

The xiij. Chapter.

After

After I had soiourned vi. daies in the Pallaice, transgressing Gods commandements, & leading a beastly life: I desired to ride into the forests therabouts, not intending to giue ouer voluptuous life, but for my pleasure, because I was weary of making good chéere. For although worldlings delight to eate, drinke, daunce, leape, sing, ride, run, and such like: yet notwithstanding they cannot continue in this trade of life, without entermingling it with some recreation. Wherfore they often leaue by that constraint, their pastimes, though they intend to returne therto againe. They do not vtterly abandon thē, but breake off for a season, to procure them better appetite. I then being weary was willing to sée the warrens & other pleasures, which when my gouernesse Folly vnderstood, she told the tale to Lady Voluptuousnesse, and she consented to hunt or hawke with me, whereof I was right glad. Thē I apparailed my selfe in hunters guise, taking in stéede of my helmet, a hat ful of fethers, for mine armour, a horne: & I lept vpon Temeritie my horse. Voluptuousnes had a hobbie, Folly a Jenet, & the other Ladies euery one of them a Palfray. There came the huntsmen with greahounds & mastiues, whooping hallowing & galloping altogether, some one way, some another. The dogs wer at a beck, vp starts ỳ hare the crie was heuenly to heare. But in the midst of al our pastime, I chaunced to breath my horse, & turning towards the Pallaice of worldly felicitie, sodainly I saw it sinke into the earth, & euery body therein. But what lamentable outeries they made, you ỳ haue reson, are to iudge. Then did ther rise amongst vs a whirlwinde with an earthquake, which set vs al asūder, insomuch ỳ I & my horse, sunk in mire vp to ỳ middle: only remained with me al this while, my mistres Folly. This earthquake yelded such an aire of brimstone, ỳ the like hath not ben felt. Thē I perceiued ỳ I was far frō ỳ pleasant pallaice, gardens, orchards, & vineyards of Voluptuousnes, but rather in a beastly bog sticking fast: & nothing nere me, but serpents, snakes, adders, toads, and venemous wormes.

Such was my perpleritie in this case, that I fel in dispaire, being not able to speake one word, I was so sore amased.

But when I came againe to my senses, reuiued from death to life, and found my selfe in that beastly bog, I tare my haire, I rent my clothes, I wept, I waild, I howld, I cride, I wrong my handes, I stroke my breast, I scratcht my face, I bit mine armes, and spake thus. O wretch, O Asse, O miserable soule, O caitiue, O fondling. Where is now thy Pallace of worldly felicitie? Where are now thy braue chambers hanged with cloath of Arrasse? Where are now thy gallant Gardens, thy Orchardes, thy Meddowes, thy Corne-fields, thy Cofers of coine, thy Ladies of Loue, thy Hawkes, thy Hounds, thy Horses, thy Oxen, thy seruaunts, thy softe beddes, thy good chære, thy wines, thy Musicke, thy pleasures, and all the things which thou hast abused? Alas wicked wretch, how hast thou bene deceiued? Thou thoughtest thou hadst bene in the Pallace of true Felicitie, and for Felicitie thou findest Vanitie. Thou hast bene wickedly inchaunted, thus to finde euill in stæde of good. Hærewithall I turned my selfe toward Folly, and railed at hir, saieng: O cursed, cruell, and deceiptfull beast, O monstrous mocker of mankinde: O filthie bawde: O venemous Viper: Is this the good hap I should haue? Is this the place of felicitie whether thou shouldest bring me?

Curséd be the daye that euer I sawe thée, Curséd be the daye that euer I heard thæ, Curséd be the daye that euer I beléeued thée, Curséd be the daye that euer I followed thæ. Is it euen so, that thus thou gouernest, euen beastly and damnably? Is it euen so, that thus thou leadest people, euen to perdition? Where is the felicitie thou promisedst me? Where is the good hap I should haue by thæ? It is chaunced to me euen as I doubted by ẏ way, when thou discoursedst thy filthie feates, beginnings and procædings: howbeit, thine inchantments and thy flatterie caused me to kæpe thæ companie, when full faine God wot, I would haue ben rid of thæ. But such was mine arrogant ignorance, & ignoraunt arrogancie, that I followed thy daungerous counsell.

When

When I had thus scolded & tooke on, the lewde losell lowdly laught me to scorne. Whereat being in rage, I offered to draw my sword, but it would not be: then I spurred my horse, but he wold not lift vp his legges. Notwithstanding all this, I carried the minde still I might get out: not hauing helpe, euen by my owne strength and industrie. But be you sure of this, that after a man is once sunke in sin, & drowned in fleshly voluptuousnesse, he shall sticke fast & not be able to recouer himselfe, vnlesse he haue the help of Gods grace, which he of his goodnesse giue vs all, Amen.

¶ THE AVTHOVR CRIETH OVT BITTERLY, against worldlings and their felicitie.

## The xiiij. Chapter.

Wicked worldling, O traitour, O lyar, O dampnable deceiuer, armed with filthie frawd, and cursed craftinesse, hauing a face lyke a man, but a taile lyke a Dragon, who with thy pestilent prating, promisest that, which thou neither wilt nor canst performe: to wit, peace, rest, assuraunce, blessing, and felicitie. Whereas contrariwise, thou shewest thy selfe, vaine, cruel, vnquiet, vncerteine, cursed, and desperate. And because thou wouldest bestowe thy poisons and not be perceiued, thou couerest it ouer with a lyttle honnie of delight. O foolish worldlings, and louers of Voluptuousnesse, why suffer you your selues to be so fowlye abused? Why flye you not from her, since you knowe she is dampnable? Why doe you beleeue a lyar? Why doe you follow a deceiuer? Why become you acquainted with such a murtherer? Why doe you not purge your vnderstandings of erronious opinions? Why consider you not what the world is, with a perfect iudgement? If you did all this, you should finde your selues out of the way. For worldly goods, voluptuousnesse, and pleasure, are mingled rather with sowre things, then with sweete.

In following Voluptuousnesse, you are not happy, but
*Iohn. 1.* vnhappy: not wise, but flat fooles. Saint Iohn saith. All that is in the world is cõcupiscence of the flesh, cõcupiscence of the eyes, & concupiscence of pride. The world and all her concupiscences shal passe: but he that doth the will of the Lord shall continue eternally. Harken you foolish worldlings, harken you vessells of Voluptuousnesse. This teacheth you assuredly wherein consisteth all your Felicitie, and how it is damnable. Consider S. Iohns wordes, That the world shal passe, & the concupiscẽce of the same. What meneth he by ỹ world, nothing else but as S. Austen saith, All worldlings & louers of Voluptuousnes, which prefer visible things before inuisible, ỹ flesh before the spirit, Satan before Iesus Christ: euen as commonly we cal a house good or bad, according to the vsage of thẽ ỹ dwel in it. The eye, the flesh, & ỹ pompe of lyfe, is the worldlings felicitie, ỹ is their heauen. If all goodnes come of God (as most true it is) & that concupiscence of the eie, of the flesh, & the pride or pomp of lyfe cõmeth of the diuell, are not they deceiued ỹ thinks it good, or fire their affection to follow it? I could saie, ther is a gnawing conscience to torment the worldlings. I could say ỹ the voluptuous man hath the wrath of God hanging ouer his head. I could saie eternall death is reserued for his reward. After excessiue eating & drinking comes surfets, agues, headach, losse of wit, dropsies, losse of appetite, griping in ỹ guts, palsies, weakening of ỹ body, infamy, & shame. Now to Venory, wherin ỹ voluptuous man taketh such plesure, as in nothing more. First, what pains, what sorows, what tormẽts & anguish, hath the lewd louer, before he can cõpasse his desire? Their desire cannot be atchieued without losse. For we sée that lecherie and gluttonie breedeth pouertie, which is a very heauy burthen. But I imagine it costeth nothing, as oftentimes it chaunceth, mouing such as be rich: yet notwithstanding they fœle euen what follows, namely, losse of body & soule. Touching the sin of lecherie, a man therein is like vnto a beast. For in his blinde delight he is depriued of reason, & therfore ỹ dœde declareth it selfe to bee damnable.

This

This ſin bringeth her reward in this world, as dropſies, palſies, leproſies, gowtes, burnings, botches, & French pore, which is ỳ very worſt, the commonneſt, ỳ loathſomeſt, & the moſt infectious diſeaſe of al: beſids ỳ, baniſhmẽt frõ al honeſt company, decay of ſtrength, & loſſe of good name & fame. Doe you count him a happy man which ſpends his daies in drõkenneſſe & lechery, hauing here ſo many bels. Abſtinence or forbearance doth not warne thẽ to take hẽd therof, though it be their onely medicine. Now touching concupiſcence of ỳ eyes, wherby couetouſneſſe & deſire of riches is vnderſtood: Firſt, though gold & ſiluer be but earth, what veration hath the couetous man to atchiue it: He ſaileth ouer tempeſtuous ſeas, he climbeth ouer monſtrous moũtains, he diggeth dẽpe into ỳ bowels of the earth, he ſuffereth hunger, thirſt, colde, heat, & a thouſand miſchiefs. One is drowned, another kild, the third robbed, & he ỳ hath obteined his purpoſe liueth in feare to loſe it: the couetous man ſuſpects euery body. It is not cofers ful of coine, ỳ can make men happy. Our Sauiour tearms it trafh & thornes, becauſe it pricks ỳ hart, & corrupteth both body & ſoule. S. Paul ſaith, He that wiſheth wealth in the world, falleth into temptation. Is not Iudas an example, who in a caſe of couetouſneſſe hanged himſelfe. Now to concupiſcence of pride. He ỳ hath honour, authoritie, might, eſtimation, & dignitie in the world, thinketh he is happy: but ſuch are loden wỏ vnhappineſſe. For what paines, labour & veration endures ỳ ambitious man, before he can come to dignitie, honour, & authoritie? And when he hath it with all theſe verations, he is not ſure how long he ſhal enioy it. We ſee oftentimes Fortune turnes hir wheele, & that the ambitious ende their liues with infamye. Take an example of Priamus king of Troy, who flouriſhed in friendes & riches, honour and might, kinred and children: did not he and his offspring, ỳ greateſt part of them, die moſt miſerably: as for ỳ reſt, they became ſeruitudes, & wer at length kild in Troy.

Croeſus king of the Lydians, as rich & mightie as he was, after he had reigned 16. years, he was vanquiſhed by king Cirus, loſt his realme, was carried away captiue, & led all ỳ reſt of his life like a ſlaue.

D.o-

Dionysius the cowardly king of Sicil, was hunted out of his realme, and became so poore, that hée kept a Schoole in Corinthe, & by teaching little children, he got his liuing, verie poorely God wot, and beggerly.

Mithridates king of Pontus, a rich and mightie Prince, he subdued xxii. Nations, wherein (some saye) all languages were spoken, yet he for all that, after he had wearied the world with warres, was forsaken of his owne people, pursued by his owne sonne, & ouercome by subtiltie: insomuch that he was glad to desire a French man to kill him, who did so, and that was his end

Valerianus the great Emperour of Rome, euen he that persecuted the Christians, and did much mischiefe, was taken by his enimie the king of Persia, who against the lawe of armes, made him lye downe whiles he troad on his back to leape on his horse.

Baiasethes, the fourth king of the Turkes, was banquished by Tamerlanes, a Tartarian, and king of Scithia, who kept him in a cage like a beast, and with a golden chaine led him like a Spaniell throughout all the armie: yea, he was glad to fede vnder Tamerlanes table like a dogge. And therfore let this be a conclusion, that honour, authoritie & dignitie, is no heritage.

Moreouer, what labours, trauailes, verations, & perills do Princes passe through, euen at this present, to mainteine themselues in their estates? What warres and slaughters haue bene committed, partly to get and partly to kéepe rule and regiment? whereby you may perceiue, that worldly felicitie is ful of ficklenes. Ambitious worldlings cannot play with their pleasures, if they haue not first passed some of these verations. In youth men runne their race without regard of conscience, but when age comes on, & nothing left for lust, whē white haires, a walking staffe or crutch, a paire of spectacles, Cotten put in the eares: when none of these things can helpe him, then must he endeauour the gnawing of conscience, which Voluptuousnesse kept hidden, a long time. Whatsoeuer is pleasant to youth, the same is vnplea-

sant

sant to age. And what comfort may an olde man conceiue, when he can thinke vppon no time of his youth, that was well spent and vertuously bestowed?

What discomfort is it, when cõscience accuses the old man of his young yeares wickedly wasted? But as the elect liue in hope, so doe the reprobate in dispaire. He that followeth Voluptuousnesse is Gods enimie. For Saint Iames saith, He that loues the world hateth God. You may well thinke that sin is hated of God, when he suffered his onelye sonne to dye vppon the Altar of the crosse, for this ende, that sinne should not bee vnpunished. And why was it, but because the sinnes of Adam encreased, as generations multiplyed. The euill rich man that liued at his lust, was tormented in hell, with fire and thirst, in whome the wordes of our Sauiour Christ are verified, saieng. Wo vnto you that now laugh, for you shall lament and weepe. Goe you foolish worldlings therfore, & you vaine voluptuous persons, vaunt your selues happye in following your fleshlye appetites. When for such pleasures you shall suffer tormentes, not in this world, but in the world to come, you will sing a newe note.

*Iames.4*

*Luke.6.*

But nowe to our knight whome we left in the mire, and deepe ditch of sinne. I referre you to the Psalmes of Dauid, and chiefely to the. 36. 68. 72. 143. and there you shall finde the truth, that worldlye Felicitie is no other thing, then vanitie, dreames, and meere abuses: and also that worldlinges are accursed and vnhappye. Wherefore I beseech you in the name of our Lords and Sauiour Jesus Christ, to vse the goods of the world, as Pilgrimes vse their lodgings, and such fare as they finde in their voyage: that is, not to set your hart vpon them, nor so to loue them, y nothing be left for the Lord. For as the knight saw the Pallaice of worldly felicitie sinke sodenly, with all her people, & pompe: euen so shall it happen vnto all voluptuous worldlings, at the dreadful day of Iudgement, vnlesse they returne from their wicked waies, forsake sinne, imbrace a newe life, and serue the Lord in holinesse and righteousnesse.

I. Wher-

Wherefore let vs bridle our affections, refraine our owne pleasures, repent with true sorrow of heart, attend, waite, & hope for the mercy of God, by the intercession of our Lord & Saviour Jesus Christ, that he may make vs happy possessors of true and everlasting felicitie, to whom be all honour and glory, world without end.

Thus much for the first part of the wandring Knights voiage.

## THE SECOND PART OF THE VOYage of the wandring Knight.

### *GODS GRACE DRAWETH THE KNIGHT* out of the filth of sinne wherein he stucke fast.

### The first Chapter.

Haue declared in ỹ first part of my voiage, how being governed by Folly, in contẽning vertue & following Voluptuousnes, I entered into ỹ pallace of false felicitie, ther resting my selfe for a certein season, & trãgressing all the commandements of God, in leading a dissolute & worldly life, thinking that by liuing so I might be happy, wheras indeed I was vnhappy. And why? because ỹ in stead of felicity I foũd vanity. For as I thought to recreate my self in hunting, I sawe ỹ pallace of Voluptuousnesse sink & come to vtter confusion, & my self also plũged into ỹ pit of sin, euen vp to ỹ saddle. It is an easie matter for a man of himselfe to fal into hell, but it is impossible for him to get out againe, vnles by ỹ help of Gods grace. I terme him to be in hel, who liues in continuall wickednes, cõmitting sin, with delight. For if he die in ỹ estate, hel is his reward, but in his life if he repẽt, ther is hope of saluation. For by Gods grace he may be cõforted & deliuered. Therfore man of himself falleth into perdition, but wout Gods grace he tãnot rise vp againe. God therfore seeing his creature giuen to all vanitie, lead with ambitiõ of worldly honor, & not ceasing his sinful life, oftẽtimes sends aduersitie, diseases, dishonors, & confusion in ỹ world, tõ make him hũble, & to open ỹ eies of reson, which Voluptuousnes had shut vp, wherby he may come

come to ỳ knowledge of his sins, & confesse ỳ same to God. All this is figured in ỳ Gospel, wher our Lord Jesus raised ỳ widows child, which was carried out of ỳ citie of Naim, to be buried: he cõmanded ỳ bearers to stay, & hauing touched the Cofin of ỳ corps, with a loud voice he said, Young man arise, & straight way the dead body rose vp & spake: Which done, ỳ Lord deliuered him to his sorowfull mother. This mourning mother mystically representes ỳ Church, lamenting for hir dead children, to wit, wicked worldlings & voluptuous christians, which are worse thẽ dead corses. The widows child representeth soules dead in sin. The Cofin representeth ỳ naturall body, wherein lieth the sinfull soule. The foure bearers which carrie the dead soule to hell, represent hope of long life, custome of sinning, delaieng of repentãce, & contempt of Gods word. Neuertheles, when our Lord will raise to life this dead soule, he commandeth ỳ bearers to stay, afterwards toucheth ỳ body, sending vpõ sinners aduersity, diseases, & misfortunes. But all ỳ suffice not, vnlesse ỳ Lord say vnto ỳ soule, Soule I say vnto thee, Arise. Do not we sée oftentimes, people visited with afflictions, murmure against God, cursing him ỳ hath afflicted them? These by impatiẽcis being vnable to arise of themselues, is it not necessary, that God say to the soule, Arise, there is no difference betwéene his saieng & doing. For what he saith, he doth. And therfore if the Lord say once, Arise to the soule, she riseth, & then he diliuereth her to her mother the Church, which was sorowfull for her sinnes. In like manner God to raise me from my sinnes, sendeth me aduersitie, to ỳ end I should acknowledge mine iniquitie, & with humility turne vnto him, which I cannot do without his heauenly grace, much lesse atchiue true felicitie and blessednesse, vnlesse he helpe. Then was I warned by the scourges of God, that liuing worldling lyke, and following Voluptuousnesse I was not happie, but vnhappy, being full of filthinesse and infection, tumbling in the mire of all iniquitie, from the which I could not withdrawe my selfe, for that the eies of reason were closed vp by Voluptuousnesse, which afterwards wer opened by Gods grace.

To see the pitious estate wherin I was, & the vnderstanding which Folly had darkned, made me the wofullest wretch in the world: neuertheless, when I was whipped wᵗ aduersitie, I perceiued my knowledge somewhat cleered and lightened, so ẏ I found in conscience that I had not accustomed my selfe greatly to honest things. And when I sawe the sequele, that there was no retiring of my selfe without Gods grace, I lifted my eyes to heauen, and wringing my handes all ashamed & confounded, I lamented with a loude voice, & humbling my selfe before the face of my God, whom I had grieuously offended, I made my mone, saieng.

O Lord God Father and maker of all things, I am not worthy to lift vp mine eyes towards thee, nor to aske pardon for the infinit sinnes, wherein I confesse my selfe guiltie. Neuertheless O God of all goodnesse & father of mercie, I beseech thee not to punish me in thy great rage, nor to condemne me among the reprobate: I acknowledge my euil, & craue pardon for my misdeeds, my former life displeaseth me greatly, & my heart quaketh for feare of thy iudgmēts. O God forsake not thy creature which is a sinner, but aide & assist me with thy heuēly grace, wherof if I may tast the vertue, I shall need none other succour: O graunt this for the glory of thy great name, and in thy name, for the loue of thy dere son Iesus Christ, who with thee & the holy Ghost be all honour & power for euer and euer, Amen.

As I was thus praieng with a willing minde, shedding teares, striking my brest, conceiuing griefe & sorow for my sins, sodeinly I sawe a Lady descending frō heauen downe, setting her self before me fast by the bog, wher I stuck fast. This lady was of a meruailous maiestie, & wonderful curteous: she appeared to me in a garment of white Satten, a cloke of blew damaske, imbroodered with gold & pearls. Her face shined like the Sun, so ẏ with much a do I did behold hir, I was much amazed at such a sodein vision, & knew not at the first what she was, yet I toke hart a grace, supposing some helpe sent me from heauen, to draw me out of the bog wherein I lay. In the end with all reuerence I made my peti-

petition vnto her, saieng: O good & gracious Lady, whatsoeuer thou be, I most humbly beseech thee if thou canst, that it would please thee to help me out of this beastly bog of filthy infection. For nothing is nere me but venemous serpents & noisome vermine. In the name of God therfore I craue thy help. To ỹ whith my request she answered: O sole & abused beast, thou seest now what reward Voluptuousnes yeldeth thee for following hir. If thou hadst beleeued my daughter, thou hadst not bene in this miserie.

Then I asked hir who was that daughter of hirs, she answered saieng, the swete Gentlewoman that admonished thee a vi. daies past, to leaue Voluptuousnes, & to follow hir: whom because thou beleeuedst not, but neglectedst hir counsell, thou lyest in this vnhappinesse. By this speach of hirs, I knew she was Gods grace, and the mother of Vertue.

Then fell I on my knees, & weeping, thus I said: O deare Lady my cursed counseller Folly drew me from thy daughter, and I most vnhappy wretch beleeued hir: which deede of mine grieues me greatly, and now I crie thee mercie, most humbly desiring thee of thy clemencie, to deliuer me out of this filthie infectiō, & I promise & vow vnto thee (henceforth) to follow thee. For although I deserue damnation for my misdeeds, yet thou being by nature merciful, wilt spare me. Gods grace hearing this my lamentation, of hir benignitie stretched forth a golden rod, and commaunded me to laye my handes vpon it: which when I did, I rise from my saddle, and so was set out of the bog, where I lefte Temeritie my horse, and Folly my gouernesse, to fish for frogs. Thus you see that Gods grace draweth vs from sinne, and iustifies vs freely, without any merit of ours: howbeit not without an inward heart-griefe and sorrow for sinne, which is a speciall gifte of Gods grace, and no worke of mans corrupt nature.

¶ *GODS GRACE SHEWETH HELL VNTO THE Knight, with all the voluptuous companie, that he sawe in thee Pallace of Worldly Felicitie.*

## The second Chapter.

When I was out of the bog, humbly on my knees I gaue thankes to Gods grace, for his goodnesse, being assured, that he to whom God doth good, is not worthy thereof, if he be not thankfull. Then Gods grace, marched before me, saieng that I should follow hir, ẏ which I did. For doubtlesse our frée will guideth not Gods grace, but Gods grace guideth our frée will. Then I followed hir all to be dagled, vntill we came where I hadde séene the Pallaice of worldly felicitie in greatest glory, turned into a déepe dungeon of darkenesse, boyling with consuming fire, from whence came a vilde vapor and stinking smoake of burning brimstone, ouer the which we must passe by a litle long planke, wherat I was so afeard, that the haires of my head stood [illegible]an ende. Then with sorrowfull sighes I beséeched Gods grace to tel me, what was ẏ sight which we saw. (quod she) This is ẏ place of thy voluptuous pallaice, with all thy alyes, amongst whom thou wast maintained. Marke wel, if I had not bene thy helpe, & shewed thée mercie, thou hadst bene plagued with them. Thinke with thy selfe, if the place be pleasant or no. Thou séest how the Diuel handleth those that be heere with torments. This is the great King Lucifer, whome thou supposedst to haue séene, accompanied with so many Nobles and Péeres in the pallaice of counterfaite felicitie. These be they that frye in the furnaice, héere is the reward of such as serue him.

Then we saw a great bed of yron, red hot, wherein lay a naked woman, whom a great Dragon imbraced, plaieng with his taile betwéene hir legs, with two vgly Serpents winding about hir thighs, and eating hir priuie members. This miserable woman lamenting, cried aloud, with terrible noise. This (quod Gods grace) is the braue bed wherein thou laist, and this woman is the Goddesse of loue, which kept thée company. Wouldest thou be gladde now to serue hir?

hir? To the which I said, no. Thou sayst quod she, this is the end of all voluptuous liuers & wicked worldlings. Aske them now where their goods be, their pleasures, & their voluptuousnes? Alas Lady (quod I) for feare I dare not. Then with a lowd voice she began, perticularly asking the question, and saieng: O cursed outcasts of God, & wretched worldlings, wher are now your faire chambers hanged with silke tapestrie, your softe beds, your great riches, your costly cubbards of plate, your pearles and precious stones, your monie, your goodly gardens, your dogs of all sorts, your birdes, your horses, your braue apparell, your delicate wines, your change of meates, your sweete waters, your pages and seruaunts: your Cookes and Butlers, your Ladies of the lake, and such like? O vnhappie-people, ỳ chance is wel changed. In stæd of your gluttonie you suffer hunger, in stæd of your dronkennesse you suffer thirst, for your sweet smellings, you suffer sower sauours, in stæde of your lecherous louers, you are accompanied with tormenting diuels, & for your former pastimes, you endure terrible punishmẽts. Whẽ Gods grace had thus spoken, that cursed company cried alowde: Woe be to the power that euer we were borne: the Justice of God, O the heauie Justice of God, hath deseruedlye punished vs.

This being past, Gods grace tolde me, that we must ouer that braye, notwithstanding the planke was narrowe and long. Then I, though I were afeard, followed hir, she going before me for my safetie. But I had not gone three steps, but I sawe Cerberus the Dog of hell with his three heads, yelping & gaping to deuoure me: at which sight all amased, my feete slipt, & straight he had me by the heeles to teare me. Then I cried to Gods grace for help, who loking back, espied me in danger: and hearing me crye, Succour, succour, she toke me vp, & in a moment delinered me out of ỳ dungeon. Then I remẽbred what Dauid said: Si dicebã, Motus est pes meus, misericordia tua Domine adiuuabit me: When I said, My feet slipped, thy mercie O Lord did help me vp. Now whẽ Gods grace caried me in hir arms, I feared my filthines

would

would hurt hir rich aray: but I found it contrarie. For hir precious apparaile was nothing spotted, and mine being fowle, became faire, which made me much to mervaile. Then said Gods grace, My son like as the Sun shineth into the Diars dye-fat, and yet retourneth forth unspotted: euen so doe I, without blotting my selfe, enter into thy sinfull soule, and in a moment doe make it cleane.

Then ouer the monstrous mountaines & ragged Rocks away we walked, till we came to a crosse way, wher Vertue wished me to follow hir, whose saiengs when I called to minde, it made me weepe bitterly for my sinnes and follies past. But when Gods grace perceiued me to be weary, & anoyed with the smells that I found in the loathsome lake, for pitie she toke me in hir armes, & at the last she shewed me the schoole of Repentance, whether I must go, before I could enter into true Felicitie.

¶ *THE KNICHT DECLARETH HOVV HE ENtred into the Schoole of Repentaunce, and of his enterteinment there.*

## The third Chapter.

When we approched to the Schoole of Repentance, which was built vpon a high Hill, inuironed with a Moate named Humanitie: Gods grace called, and out came Ladie Repentance in plaine apparell, hauing next hir naked skinne a smocke of haire cloath, & vpon the same a gowne of sackcloth, girded together with a great leather girdle, and a kercher of course canuasse vppon hir head. With hir also came two waiting maides, named Sorow for sinne, and Confession of sinne, both apparailed like their Lady: the first seemed very sorowfull and sadde, and the second was bashfull and shamefast, and hung down hir head. Then Gods grace spake to Repentaunce, and presenting me vnto hir, sayde: Here is a knight which I haue

haue brought to thy Schole, that he might forget the euill which he hath learned abroade, and to be instructed in the good, which he neuer yet knew. And being receiued into the schole of Repentance, I learned to liue wel, and forgot all the euill which I was taught in times past. And whereas before I learned to leape, daunce, eate, drinke, playe, haunt whores, and to do all villanie and mischiefe, now I learned a new lesson, namely: to kneele, to mourne, to fast, to pray, and to liue well: that contrary to all that I vsed in the Pallaice of worldly felicitie. Then Repentance said to Gods grace, that my hatte full of feathers, and all things els about me, must be put off, and cast away. Then at the commaundement of Gods grace, Repentance began to take off these toyes, and first she buried my hat of hautinesse into the dungeon, then off went my girdle of intemperance, whereunto was tyed my sword of rebellion, which being broken in peeces, with my coate of vaineglory, my hosen of lewde delight, and my dublet of ill desires, all were throwne into the lake, and there remained onely with me my shirt of lasciuiousnesse, the which also she would haue pluckt ouer mine eares: but I entreated hir earnestly not to leaue me naked. So I was for a while excused, but not altogether: for sayd Repentance, except thou cast of all the apparell of the olde man, thou canst not come to my Schole. Then Repentance sayd vnto me: Sonne, thou must enter in at this straight hole, whereout I came. But when I complained and said, that it was impossible, because my head would not in, she sayd there was no other waye nor entrance into hir schole. Then I called to minde what our Lord sain in the Gospell of Mathew, The waye is straight, which leadeth to euerlasting life, and very fewe walke that waye. *Mat. 7.*

Now as I stoode wondering at the narrow hole, I saw an olde Serpent enter in, who for lacke of rome, lefte his skinne behinde him, and presently returned all renued, and young. Whereat as I merualled, Gods grace tolde me, saieng, Thus thou must doe: for in entring the Schole of Repentaunce, thou must leaue thy olde skin behinde thee,

and afterwards thou shalt returne a new man. This is it
Eph.4. which ỹ Apostle speaketh of, saieng: Put off the old man according to the first cõuersatiõ, corrupted with ill thoughts, and put on the new man, which is to be created according to God, in iustice and holinesse of truth. The olde man is the affection of sinne, and the former euill life, which is leste behinde in the schole of Repentaunce, and the new man is the good life, which is newly begun in holines & truth. As Gods grace was thus teaching me, I saw an olde Eagle, heauie eied & thicke fethered, fluttring aloft. This Eagle falling downe, dined three times into a faire fountaine therabouts, & presently returned young & lustie, which miracle made me maruell more then ỹ of the Serpent. Then said Gods grace, Like as this Eagle is returned from the fountaine of water, young and lustie: euen so shalt thou after thou art come to Christ with sorrow for thy sinne, and confession of the same, which if thou doe, thou shalt receiue thy first innocencie, which I gaue thée in thy Baptisme.

Then Gods grace entered into the Schole of Repentaunce before me, saieng: I will drawe thée in, for it is none but I that sheweth sinners the way to Repentaunce. With ỹ she pluckt me in, & forthwith I became an enimie to sin. Now therfore let no man glorifie himselfe, seeing it is Gods grace that goeth before mans will, & that by it man is made good. Then I entering in after, & being a little way in, the passage wared wider, Gods grace plucking me in by the head, & Repentaunce thrusting at my féete. So then in passing in at the narrow place, I left lasciuiousnes my shirt behinde me, torne in péeces, which she hurled into the dungeon, and all my body was scratched. This doth Repentaunce prepare hir scholler, for if any by mouth doth confesse his former sinnes, not hauing inward sorrow & hart-griefe for offending God, and good intent and full purpose to amend his life, he is greatly abused. For thinking to haue Gods blessing, he shall be sure of cursing.

But to my purpose, Repentaunce put on my naked bodie, such apparell as she hir selfe did weare, which when I saw,

saw, I thought vpon the Apostles, not that I thought my selfe as good as they, but hoping to come (by Gods grace) to the place where they are, I was well content to doe as they did.

¶ *How true Repentance begins in vs, and how the Knights conscience accused him with the paines he had deserued.*

## The fourth Chapter.

IT is true that Repentaunce (as it ought) cannot be done without speciall grace from GOD. For the heart of sinfull men cannot chaunge their disordinate life, nor turne from their offences, nor prepare themselues to GOD, without the singular operation of Gods grace.

The Doctors dispute dayly, whether true Repentaunce taketh his beginning at loue or at feare. This question cannot be decided in few wordes: but to be short, I say it may beginne at both. For true Repentaunce being a worke of God, he may beginne it as he lyst. But when it comes from loue, it is not ordinarie or common, but meruailous. Looke vpon the conuersion of Saint Paule, of S. Mathew, and the Theefe. Repen-tance cõmeth by loue and feare.

Ordinarily GOD beginnes Repentaunce in vs by feare, as in the third Booke of the Kings, when he commaunded Helias to come out of his caue to remaine in the Mount before the Lord, and a mightie strong winde passed by, that rent the high hills and ragged Rockes before the Lord, but the Lord was not in the winde. After that came an Earthquake, but the Lord was not in the Earthquake. *Act.9. Luc.23. 3.King.19*

After that came a fire, but the Lord was not in the fire. After that came a softe sounde, wherein the Lord was.

In such sort God sendes to sinners, a winde of terrour, to breake the mightie Mountaine of pride, & the heart more harde then the rocke. After that comes the troubling of the soule, after that comes the conscience, grudging the hart of the sinner, and accusing him of his euill life: but yet the Lord is not there with his quickening Grace. Neuertheless these be forerunners to prepare the way of the Lord. For when the peruerse will of man is mortified by seruile feare, and led almost to hell, after comes the swæte sound of Gods grace, which reuiueth the soule, saieng: Lazarus come forth. This is the voice that giueth consolation, at the hearing whereof we may be bold to depart in peace, with assurance of remission of our sinnes. But it seemes that Repentance began first (in the Knight) at loue, and that miraculously: for he being in the filth of his sinne, sodainly by Gods prouidence confelled his folly, and loathing his wicked lyfe, he required helpe and succour of Gods grace, who presently assisted him and brought him out of the sinke of sinne. But this manner of conuersion is not ordinarily vsed.

There are indæde certeine forerunners to the iustifieng of sinners, which prepare the way to Gods reuiuing or quickening grace, and offereth vnto God a renewed spirit, and a pure and vpright heart: which manner of conuersion, godly people onely doe vse. And hereof meaneth the Knight to speake, purposing also to shew how it digresseth from Gods grace. When Repentaunce had thus apparailed me, with haire & sackcloth, I was set vpon a stole, & then Gods grace appeared vnto me, with two women, & one man which was a preacher. Now one of the women held in hir right hand a sharp pricking yron rod, called the gnawing of ỹ conscience) and in hir left hande she had a red booke, whereat I was afraid. For as she beheld me, my thought she threatened me. The other woman, was curteous milde and gentle, holding in hir right hand a booke of golde, couered with pearles, and she was called Remembrance.

Gods

Gods grace placed Conſcience on my left hand, and Remembrance on my right hand, the Preacher, Repentaunce, and her Damſelles about me; and then commanded Conſcience to open the red booke, which when I perceiued and ſawe the wordes written with bloud, declaring all my offences, with tormentes vnto them belonging, for my following of Folly, I was amazed and became ſpeachleſſe. Then Conſcience with hir yron rod toucht me, prickt mee, yea, pearced my heart, and cried aloud vnto me, ſaieng: Behold thou wretch, viewe this booke, & thou ſhalt ſee howe thou haſt liued, euen againſt God, and contrarie to right and reaſon. Thou haſt bene a proud, arrogant, ambitious, ſpitefull at others proſperitie, a prolonger of time, wrathfull, a backbiter, iniurious, traiterous, hatefull, couetous of gold, more then of God, gluttonous, wanton, ſhameleſſe, a ſtewes haunter, giuen to all vices, & haſt tranſgreſſed al the commandements of God, leading a loathſome life, denieng God, ſwearing and blaſpheming his name, an hainous offender, a falſe witneſſe bearer, a lyar, a deſirer of other mens goods, diſobedient to parents, curſing them and wiſhing their death. Furthermore, thou haſt had neither faith nor hope in God, but rather in the force, riches, honour, and friendſhip of thy kinred, with their authoritie. I cannot recken vp the reſt of thy ſinnes, for they are vncountable. Verie little care haſt thou had of Chriſts merites, or of thy own ſoules helth, but alwaies yelding to Voluptuouſneſſe, filthines, & iniquitie.

When Conſcience had thus accuſed me, ſorrow for ſin fel bitterly a weeping, and oftentimes ſtroke her breſt. Then Conſcience ſhewed me what torments I had deſerued, for following voluptuous affections, and for louing them better then God. Thou oughteſt ſayd ſhe, to burne in hell fire that neuer quencheth, & to be nipped with torméts both of body and ſoule, for euer more. Thy laughinges ſhall be turned to weeping, thy ioye to ſorrowe, thy ſongs to cryes, yea, what paines can be named, but thou art like perpetually to ſuffer thé, without hope of redemptiõ. For this is the due reward of worldly Felicitie, and following Folly. Bethinke thee

now, and tell me if it be in thy power to rid thée from thes grœuaunces: Hearing my conscience thus speak, my thought I saw hell open to swallowe me vp, and with sorowfull sadnesse I fell to the ground, before Gods grace, speachlesse: but she had compassion vpon me, and bad me rise, the which I did, though halfe in dispaire, and to recomfort me, shée opned the booke which Remembraunce held in her hand.

*BY COMMAVNDEMENT OF GODS GRACE,*
Remembraunce read to me the goodnesse of God, with his promises made to repentaunt sinners.

## The fift Chapter.

AFter Remembraunce had opened her booke, I perceiued the letters were of golde and Azure, conteining the great goodnesse and infinit mercie of God, to repentaunt sinners, with faire promises annexed thervnto: Then at commaundement of Gods grace, Remembraunce read out of that booke vnto me in this manner. S. Paule writing to the Romaines, saith, Where sinne hath abounded, grace hath more abounded. He that mistrusteth the mercye of God, mistrusteth God to be mercifull, and in so doing, he doth God great iniurie. For he denieth God to be Loue, Truth, and Power, wherein consisteth all the hope of poore sinners. For of his great loue, he sent his onely son to take mans nature vpon him in the world, that in the same he might suffer death vpon the Crosse, for the remission of sinnes. Consequently he promised for the loue of his sonne, remission and pardon to all poore sinners, so often as they require it in faith, with a hearty and sorowfull heart. Now God is as true of his promises, as he is of power able to performe thē. And as he is of power, so will he doe whatsoeuer pleaseth him. God wil pardon sinners their sins: Who then can let him from doing it? To whom God pleaseth, or hath

hath promised to pardon their sinnes, he forgiueth.
The truth hereof is written in plaine wordes, & shewed by examples in many places of the holy Scripture, as well in ỹ old testament as ỹ new. First Esay saith, It is I my selfe, It is I my selfe that doth blotte out thine iniquities for mine owne loue sake, & I will not haue thy sins in remembrance, For the loue of me (saith he) & not for the loue of thee, meaning my goodnesse and mercie, & not for the loue of thy merits. As if he said to all sinners in this sort, If thou thinkest ỹ I pardon thy sins for thy merits sake, thou art deceiued & wallowest in dispaire: no no, but for my mercy & infinit goodnes I remit & forgiue. Thou hast no cause to dispaire, for ỹ least part of my mercie exceedeth all thy sinnes. In an other place he saith by the same Prophet. Turne your selues vnto me all the earth, and you shall be saued, for I am God, and there is none other besides me. What is the meaning of these words, I am God, anie thing els but that God is good & mercifull? If it be vnpossible but he should be God, it is vnpossible but he should be good and mercifull. *Esay 45.*

The same Prophet, speaketh vnto euerie one of vs, saying, Let the Infidell leaue his waye, and the vniust man his thoughts, let them turne to the Lord, and he will haue pitie vpō him, for he is redy to forgiue. By his Prophet Ieremy, hee saith to the people of Israel, that he was wroth for their Idolatrie, & manie other sinnes: neuertheless he said. Turne Israel thou Rebell, vnto me thy Lord, and I will not turne my face from thee, or as the Hebrew text saith, I will not lay mine ire ypon thee, for I am (saith the Lord) holy and gentle, and keepe not mine anger for euer. By the Prophet Ezechiel he saith, If the euill man repent him of his sinnes, and keepe my commaundements, doing righteously, he shal liue and not dye, neither will I haue his former offences anie more in remembraunce. Doe you thinke (saith the LORD) that I delight in the death of a sinner, nay rather that hee should turne from his wickednesse and liue? Repent you then and you shall liue. The Prophet Dauid said, That from morning till night Israel hoped *Esay. 55.* *Ezechi. 18*

in

in the Lord. What doth this signifie, but that the faithfull from their natiuitie and birth, vntil their verie death, haue hope in the Lord.

Ioel. 2. There is mercy in the Lord, and great redemption attendeth vpon him. In Ioel it is writte, Turne your selues vnto the Lord, with all your heart, in fasting, praieng, weeping, sorrow, tearing your hearts and not your garments, so shall you be turned vnto the Lord your God, for he is ful of clemencie, mercie, & great grace, slowe to ire, & redie to forgiue: or (as the Hebrewe text saith) such a one as repents him of euill: that is to say, is loth to execute the punishment vpon sinners, which he hath denounced and threatened.

Micheas. 7 Micheas the Prophet sayth: What God is there like vnto thee, which takest awaie iniquities, & forgiuest sins, for the rest of thine heritage sake. He keepeth not his ire for euer, but of his compassion & mercy wil haue pitie vpon vs. He will put out our iniquities, and throw all our sins into the bottome of the sea. What sinner is ther, that hearing these wordes, hath so heauie a heart as to dispaire, seeing that God is more readie to forgiue, then the sinner to aske forgiuenesse?

Now let vs come to the new Testament, to trie if there be not testimonies to the same effect. The sonne of God which is the infallible truth, spake this to Nicodemus. Iohn 3. God so loued the world that he gaue his onelye begotten sonne, to the end that whosoeuer beleeued in him shoulde bee saued, and not perish, but haue euerlasting life. God sent not his sonne into the world to condempne the world, but to the end the world shuld be saued by him. To the Scribes and Pharesies which murmured because he did eate & drink among Publicans and sinners. Christ said, Those that bee whole need not the Phisition, but such as be sicke. Againe, I came not (saith the Lord) to call the iust, but sinners to repentaunce. Not as a Iudge, but as a Phisition. For such as languish in their sinnes, came I into the worlde, not that they should remaine sinners, but to turne them from their sinnes, that being penitent, they might be made righteous.

Like-

Likewise he tolde the Phareſies, That the Angells in heauen doe more reioyce in one penitent ſinner, then in .99. iuſt perſons which needes no repentance. God (ſaith Saint Paule) ſpared not his onely ſonne for vs, but that he ſhoulde rather die, then we be vnpardoned. *Luke 15.* *Rom. 8.*

If God ſpared not his onely ſonne to dye for ſinners, what thing is more worthy and precious vnto him, that he ſhould refuſe them. And therefore the ſame Apoſtle ſpeaking of Ieſus Chriſt ſaith thus, We haue not an high prieſt which cannot haue compaſsion of our infirmities, but ſuch a one as in all points was tempted as well as we, ſinne excepted, Let vs goe then boldly to the ſeate of grace, that we may obteine mercie & find grace, in time conuenient. If I ſhuld reherſe al the places of the Scripture, to this effect, the time would faile me. Thus we ſæ thē none hath cauſe to diſtruſt ẏ goodnes of God, or to diſpaire of the greatneſſe of his ſins, ſæing that God hath made ſo many faire promiſes to pardon the penitent ſinner, there be many eramples in the olde & new teſtament, of the performance of Gods promiſes, as namely to Dauid, who committed both adultrie & murther, he, euen he, by ſorrowing for his offences, and crieng Peccaui, obteined mercy, and pardon of all his wickedneſſe. *Heb 4.* *Chron. 33.*

Manaſſes the ſon of Ezechias reſtored the falſe worſhip of God, which his father had defaced, & of an euill zeale to infidelitie, he himſelfe offered vp his own children in fire for ſacrifice. He perſecuted the Prophets, & ſlew innumerable innocents: amongſt all which he cauſed the Prophet Eſay to be ſawne in pæces. In the end he was take by the enimies, and lead captiue to Babilon. But when he was in his extremitie, he acknowledged his offences, & aſked forgiueneſſe of God, of whom he was receiued into fauour, & reſtored to his kingdome againe. The people of Niniue whom God threatened by ẏ Prophet Ionas, vtterly to deſtroy for ẏ multitude for their ſins, they repented & praid: & ſo God forgaue them. The Samaritane alſo & the Cananite, notwithſtanding their horrible ſins, when they aſked God mercy, he forgaue them. Mathew, Zachee, & diuers other publicans, vpon their repē- *Luke 7* *Iohn. 4.*

taunce were receiued into fauour. Peter ẏ denied his Maister thrée times, & gaue himself to the diuell if he knew him, whē he wept bitterly for his sins, he was receiued into mercy. The thefe also vpon the crosse, being at point of death, euē this fellow, who liued vppon nothing but robberie, & manslaughter all his life time, acknowledged his hainous sins, asking pardon, & God forgaue him: yea, he obteined more then he required. For Christ said vnto him, This day thou shalt be with me in Paradise. This is Gods propertie, euen to giue of his liberalitie more then men doe or can aske. S. Paul was a blasphemer & a persecutor of Gods church, & yet he receiued mercy. God hath set downe such persons as erāples for sinners, to ẏ end they should not doubt of his mercy: & to teach them ẏ he doth not pardon offences for ẏ merits of ẏ sinners, which are starke naught, euen when they are best, but for his mercies sake which is aboue all his works. For so to imagine of mens merits is destructiō: if any thing be ascribed vnto merits, then for ẏ merits of his son Iesus Christ, & for his bitter passion sake. Let this be the conclusion, that albeit ẏ sinner hath committed as many sinnes as there be drops of water in the sea, or sands on the sea shore: yet he hath no cause to dispaire. For though they be neuer so monstrous & manifold: yet the mercy of God doth infinitly exceed them. For his mercy consumes them sooner then the fierce fire doth burne vp the dry Toe.

*Act. 9.* *Tim. 1.* *Psal. 93.*

When I heard lady Remembraunce read these words, I toke part at grasse, & recited a place written in ẏ Psalms of Dauid, According to the multitude of the griefes & sorrows of my heart, thy consolations haue refreshed my soule. And then falling on my knees holding vp my hands, with sorowful countenaunce, & confidence of heart, resting wholly vpon the mercies and promises of God, & the merits of our Lord and sauiour Iesus Christ. I most humbly desired pardon for my sins, at the hands of Gods grace. Vpon which vnfeined confession of mine offences & heart griefe, handmaids of perfect Repentance, & fore-runners to the purpose. I receiued by the meanes of Gods grace, the benefit of the

*Psal. 93.*

death

death & passion of our Lord & sauiour Iesus Christ, to whom with the father & the holy Ghost be all honour & glorie for euer and euer, Amen.

*¶A SERMON VVHICH VNDERSTANDING THE* good Hermit made vnto the knight, vpon the History of Marie Magdalene. The sixt Chapter.

IN the name of ỳ father, of the son, & of the holy Ghost, Amen. The great goodnes & vnspeakable mercie which hath ben vsed in al ages & times, of our Lord & sauiour Iesus Christ towards all poore sinners, are in many places of the Gospel made manifest, & clærly notified: but chiefly in ỳ vii. of Luke. Wherin mention is made of a sinful woman, lewd of life, & ill of name, contemned, despised, & abhorred of men, whom swæt Iesus, did not onely receiue to fauour, but also by inward & secret inspiration drew her to repentance, how & in what sort, heare & vnderstand. The Gospell saith, ỳ ther was a Phareste furnished with false faith, & misled with a vaine opinion of holinesse: he was a great doctour of law, & a renowmed Iusticiarie, howbeit weak in faith, & yet verie high minded. When our sauiour had one day preached & instructed the people by his diuine & holy doctrine, exhorting poore sinners to turne to God by repentance, & vttering many parables and similitudes: as the prodigall child, the lost shæpe, & such like, what else doth he declare & signifie, but ỳ he is inclined to compassion, readie to haue mercie, & to receiue into fauour all repentant sinners. The proud Phareste praied him to come into his house & to dine with him. The good Lord which had taken vpon him mans nature, and was borne for ỳ saluation of all, denied not this proud fellows request, neither refused to enter into his house, although hæ was ambitious, but down at ỳ table sat ỳ son of God, made man, for ỳ saluatiõ of men. He was conuersant among men, he did eate & drink with men, he offred himselfe a helper to euery one, shewing vnto al his goodnes, without exception of any. Now he being set at ỳ table, ther came one vnto him in shape like a woman, but in courage a man, who by the bruite of the whole Citie, was counted a greate sinner,

and very il reported of ẏ world, & such a one indéed as euery body mocked & pointed at with their fingers. But yet in the sight of God she was in great honour, not because she was an hainous sinner, but because she was predestinated & elected of God from ẏ beginning, to reigne with him in his heauenly kingdome.

This woman hearing by report, the renowne of our redéemer, & that he shewed himselfe swéete and bountiful to all sinners, defending them against the malitious slaunders & mocks of the proud and arrogant Pharesies, & promising to euery one that beléeued in him the kingdome of heuen: this woman was inspired both outwardly and inwardly by our Lord & Sauiour Jesus Christ, to sée & heare him preach. Thē did she by outward speach expresse, how she was inwardly affected & moued in minde, & séeing her soule sore sicke & diseased, her heart full of iniquitie and sinne, her conscience defiled with all kinde of vice, her selfe frustrate and void of all hope of health, & deuising how to recouer this malady, adressed her selfe to séeke him, who is the onely Surgeon of all sicke soules: she sought for grace at the Well of mercie, and though she was a shamefull sinner, yet she was receiued of him which came into the world to saue sinners. She came not pompeously araied, nor yet came with a train, she came alone, and not emptie handed: For she brought with her a boxe full of most pretious ointment, of a swéete smell, representing the Faith, Hope, and Charitie, lodged in her heart.

What could this be but the swéete smell of vertue? For what represented the boxe of Alabaster stone, but holy faith founded vpon the true cornerd stone, Jesus Christ, wherin is conserued all vertues, & without which it is vnpossible to please God. Came she alone, being accompanied wͭ Faith, Hope, & Charitie, Humilitie & Repētāce. She entred ẏ house vncalled, wher was her phisition, & putting a part al shame, which leadeth to perdition, together with the mockes of the proud Pharesies, which sat at the table, she craued comfort and health for her sicke soule, acknowledging her griefe,

and

and ỹ being certein he to whom she came, had power to help hir. Unto this phisition she could not haue come wout faith, she was not so bold & hardy as to lok Jesus in ỹ face, but fel at his fæte vpon hir knees, lamentably: weping and with the floude of hir teares washing his fæte, and wiping and drieng them with hir hairie lockes. Then she kissed them, and with hir precious ointment, she anoynted them.

All this while hir voice was not heard, but hir heart spake vnto the true Sonne of God, saieng: I haue no næd to declare with my tongue my inward griefes, or to expresse the cause of my comming hether, seeing thou knowest ỹ secrets of the heart. Unto thee I come, O Christ, for remission of my sinnes, offering to thee my sorowfull heart for sacrifice. Surely this womans working, well waied, giueth euidence, that she was right heartely sorie, for hir offences. For hir Christall eies, and hir faire face, which was wont to be painted with costly coulours for the adourning of hir beautie, to allure licentious louers, and to lyke voluptuous worldlings, is now turned into teares. Hir body which afore time was giuen to delights, is now afflicted wt fasting: hir laughing, is turned to weping: and as hir first life, was wholy bent to please the world, so now it is more vehemently and earnestly disposed to please God.

With hir faire flaren haire which she was wont to kepe daintely, she hath dried our Sauiours fæte: hir swæte lips, wherewith she vsed to kisse hir louers, haue kissed his fæte: hir odoriferous oyntment, wherwith she beautified hir face, in wantonnes, hath anointed our Sauiours fæte. Now all this was a sure signe of Faith, Hope, & Charitie, & thus you see how we ought to repent. Surely, we shuld doe according to S. Paules doctrine, ỹ Euery mẽber, which hath consented to commit iniquitie, shuld be offered vnto the Lord, as instruments of righteousnesse to receiue sanctification. As for example, to make the matter more manifest. Hast thou bene a dronkard? Become now sober. Hast thou ben a glutton? Now fast. Hast thou bene prowde? Be now humble. Hast thou bene couetous? Now giue almes. Hast thou ben

*Rom. 6.*

wrathfull? Be now gentle. Hast thou bene enuious? Be now charitable. Hast thou bene traiterous? Be now faithfull. Hast thou bene lecherous? Be now chast. Hast thou bene blasphemous? Be now fearefull to speake any thing but truth. And so consequently to euery vilde vice, laye a mæte medicine, which may serue for thy sicknesse, and expel the poyson of sinne.

But now let vs sée, what may be thought and iudged of this Phariſie, who so sawcely besought our Lord and Sauiour to come into his house. Surely he seemed as he was, a vainglorious Hypocrite. For when he saw the wofull woman falne at the fæte of our Sauiour, with hir teares washing them, with hir haire wiping them, with hir mouth kissing them, & with hir precious ointment anointing them, he blamed not onely hir, in his heart: but also our Lord for suffering hir. Then ỳ Lord toke the sick woman, healed hir of hir sicknes, in ỳ presence of this proud Phariſie, & with held phisick from him, whose hart was wounded to ỳ death, with the dart of vain-glory. Then he shewed himselfe franticke, and as one that had lost his vnderstanding, not knowing his griefe, nor what medicine would doe him good. But what said he in his foolish hart? If this man (quod he) were a Prophet, he would know quickly what woman this is that touched him, for she is a great sinner.

This Phariſie is of the race of the vainglorious, of whom the Prophet Esay speaketh in their person, saieng: Come not neere me, for I am cleane: or as another translation saith. Get thee hence, meddle not with mee, for I am holier then thou. Euen so surely it is not vnlike if the woman hadde come nære the Phariſie, he would haue vsed these words, & haue said, Stand backe and touch me not, for I am holy, but thou art a knowne and a hainous sinner. Certainelye, true righteousnes and holinesse hath compassion vpon poore sinners, whereas on the contrarie, false righteousnesse and hypocrisie hath them in hatred and disdaine. But let vs lysten, with what sentence this fond Phariſie was conuinced and proued by our Sauiour, to be worse then this sinfull

*Esa. 61.*

woman,

woman. The Lord then to shewe that he was not onely a Prophet, but also the Lord and God of Prophets, aunswered the thought of this proud Pharesie: saieng, Symon I haue some thing to tell thee. Then said he, speake on Master.

A Creditour (quoth the Lorde) hadde two Debters, whereof the one ought him 500. pence, the other but 50. now they both hauing nothing to pay, the creditor forgiues them the debt. Now tell me which of those debtours loueth the creditour most, Simon said, I thinke he to whome most was forgiuen. Jesus aunswered, thou hast rightly spoken.

Our Lord in propounding this question, desired also to heale this Pharesie. For if he had denied it, Jesus woulde haue eaten none of his meate. These two debtours were Simon and the sinfull woman. The sinfull woman not onely by the iudgement of the standers by, but also by hir owne confession, acknowledged hir self more indebted than Simon, & Simon lesse indebted then she, because he thought himself to haue lesse sinned then ỹ woman: yea, he reputed himself righteous in respect of hir. The creditour is our Lord God, who lendes and giues vs his giftes both temporall and spirituall to interest, disbursing to one fiue talents, to another two, and to another one. Now then is signified by the iudgment of Simon, that the woman was most in debt to God, vnto whom he forgaue most. And because she loued God better then Simon did, she deserued againe of him to be better beloued, in that she did more good seruice to God, then Simon did, notwithstanding his meate.

Wherefore the Lord valued the loue & good will of this woman, & preferred it before Simons, reprehending him of his arrogancie, & saieng, Doest thou see this woman whom thou iudgest more in debt then thy selfe? I entred into thy house, and thou hast not giuen me water to wash my feete, but she hath washt them with teares, & wipt them with hir haire, though water was easier to be found thē teares. Thou hast not kist my mouth, but she hath kist my feet. Thou hast not anointed my head with common oyle, but she hath anoynted my feete with fine oyntment.

So

So that by these signes thou seest, that she loues me better then thou doest. Therefore I tell thee that manye sinnes are forgiuen her, because shee loued much. For to him is least forgiuen, that hath least loued.

The Lord said this, to beate downe the prowde opinion of the fond Pharisie, not that he was but little forgiuen: but because Simon might knowe that he thought so. For truly, who so committeth most sinnes, he is most indebted to God: and so likewise of him that least offended. To conclude, both the lesse & the great stand in nede of Gods grace, vnto whom they cannot come of their owne strength & vertue. And as the greatest sinner referreth to God the remission of his sinnes: euen so ought the iustest man to doe also. For there is no sinne which one man committeth, but an other would commit the like, if God who made man without sinne, did not keepe him from sinne, as witnesseth Saint Austen. But perchaunce one will say: I haue not committed Adulterie as this man hath. To whome I aunswere. Thou hast not had such occasion ministred as he hath had: and he hath not had the grace to auoid it, as thou hast had. It was Gods doing, and no will of thine, if thou hast had no occasion nor conuenient time, nor fit opportunitie, to fall into that sinne.

Suppose thou hast had occasion offered, with opportunitie and all things fit, and yet hast refrained. Well, it is God then that hath guided and gouerned thee, that thou shuldest not doe it. Acknowledge then the grace of God, as thou art bound, because thou hast not committed such a sinne. For as he who hath committed most sins, is most indebted to God: euen so is he who neuer sinned, Gods debter. For were not the grace of God his guide, he woulde doe ill inough. Now to our purpose.

After the Lord had conuinced the Pharesie of his prowd opinion, to comfort the sorowfull woman lyeng at his fæt, he said thus: Woman, thy sinnes are forgiuen thee. O ioifull voice, O happy woman, that art worthye to heare the Sonne of God speake to thee, and vnto forgiue thee thy sinnes.

sinnes. But these comfortable words of the Lord, greatly offended the proud Pharisies at the feast, who turned them to blasphemie, saieng: What fellowe is this that also forgiueth sinnes? It is apparent inough that he is a blasphemer, for to pardon and forgiue sinnes, belongeth onelye to God.

No doubt our Lord Jesus Christ was taken to be a very poore man, of him that requested him to dinner, and to those which were at the table. It was knowen that man could not forgiue sinnes, but they beleeued not that Jesus Christ was God: and therefore say they, What fellowe is this that forgiueth sinnes? These feasters were sicke of a deadly disease, which they neither knew, nor yet the remedy to heale and doe them good. Is it not a madnesse that such as are sicke should fall a laughing at them that are sounde and in good health? So did the Pharesies laugh at Jesus Christ, and the woman, who were not sicke: or if she were sicke, she acknowledged hir sicknesse, and sought helpe of the Phisition. It is most true, that a man cannot forgiue sins: but this woman, which beleeued that Christ coulde forgiue sinnes, beleeued also that he was God, and therefore able to forgiue sinnes.

But why did not our Sauiour Christ aunswere these murmuring Pharesies, and say: I am the Sonne of God, when they asked the question saieng: What fellowe is this that forgiueth sinnes? No, he let them murmure, and turned himselfe towards the woman, and said: Thy faith hath saued thee, depart in peace. Though she heard him say vnto the Pharesies, these men murmure, and esteeme of me as it pleaseth them: neuertheless be thou assured that thy faith hath saued thee, and therefore depart in peace, and enioy full rest and tranquilitie of conscience, iustified by a liuely faith, and fulfilled with loue. Let all sicke soules, that are laden with sinnes, if they will be healed, let them (I say) come in faith and assured hope to the true Phisition of soules, which is Jesus Christ, let them confesse their offences with sorow and weeping, let them wipe the feete of our Lord, with their

haire, and they shall be restored, made whole, and recouer their healthy.

Let your superfluous riches be giuen among the poore, and not spent in feasting, dronkennes, and pompeous apparaile. And after that the sinner with great loue and liberalitie hath thought vppon the poore, speaking to them with great gentlenesse, helping them in their neede, as well with good counsell, as with almes deedes: and liuing as the rule of Gods word requireth, in holinesse and righteousnesse, he shall be sure to receiue peace and quietnesse of conscience, and be reconciled to God the father, for the merites of his deare Sonne Iesus Christ his death and passion, to whom be all honour and glory for euer and euer. Amen.

## ¶ THE KNIGHT HAVING RECEIVED THE holy Communion, heard the sermon, and ended dinner, mounted into a chariot of triumph, and was (by Gods grace) carried to the Pallaice of Vertue.

### The vij. Chapter.

IT cannot be knowen how much consolation I toke by the Sermon of the good Hermit, wherefore I was desirous to know his name, the which I asked of Lady Memory, who tolde me that it was good Vnderstanding. Then I receiued the holy Communion, which being ended, and thankes giuen to God, I meant to salute and gratifie him. But before we went to receiue the holy Sacrament of the body & bloud of our Lord, & Sauiour Iesus Christ, I remembred the great loue of our Lord which humbly toke vpon him our fraile and weake nature, for our sakes became accursed, and suffred most bitter death vpon the Crosse, to deliuer vs out of the bondage of sinne, hell, and eternall death, and to bring vs to euerlasting life. I remem-

remembred also the loue which he shewed vnto me in drawing me out of the sinke of sinne, wherein I was plunged ouer head and eares: so that I was not onely drawn from my vnspeakable sinnes, but also made a Communicant of the mysterie of his deuine maiestie by faith. And to the ende it might please him to giue me grace to receiue it aright, I prated vnto him on this wise.

O sweete Iesus and louing Redæmer, I yelde thee thankes for thy vnspeakable loue, by the which thou hast purged me from the filth of sinne, and pluckt me by thy grace, out of the darke dungeon of death. Beholde, I reconcile my selfe vnto thee, most heartely beseeching thee, that thou wouldest vouchsafe (amongst the great nnmber of thy benefites) of thy great liberalitie, to giue me grace to bee a faithfull partaker of thy precious body and bloud, represented vnto me vnder the visible forme of bread and wine. O immortall King, I am not worthy, I confesse, of so great a benefite: yet I beseech thee, as thou doest make the vnworthye worthye, and the sinners iust: so make me worthy to receiue this holy, blessed and heauenly Sacrament, to my soules health. Fede, my sinfull soule, O Lord, with thy spirituall bodie, and let thy bloud reuiue and quicken my spirite. O make me (by thy grace dailye encreasing in me) a member of thy mysticall bodie, that I maye bee included within the couenaunt and blessing which thou madest with thy Saints and Apostles, in thy last Supper: communicating vnto them the holy Sacrament of thy bodie and bloud: and consequently, that I maye be of the number of them, which according to their bowe and promise made in Baptisme, doe liue in faith, and by thy grace are receiued into the company of Saints. Amen.

This Praier being ended, with all reuerence and deuotion I receiued the holy Sacrament, and that being ended, we went from the Chapple into a great hall, where I met the good Hermite Vnderstanding, whom when I had saluted, and he me, I thanked him for his good Sermon. Then as wee were talking, Gods grace saide vnto me, Sir

knight, I giue thee for thy Gouernour this good Hermits Vnderstanding, beleiue his counsell, and doe what he commands thee. Then I remembred my olde Gouernesse Folly, whom I left in the bog, amongst serpents and toads. So I was very glad of my Gouernour, and gaue thankes to Gods grace: who from the table gaue me drugs to eate, and repeating vnto me a place, written in the .80. Psalme of Dauid, Open thy mouth wide, and I will fill it.

Psa. 80.

Then hauing swallowed ỳ which she gaue me, I forgat the world, & made no reckoning of any thing therin. For all my desire was in hast to se ỳ pallace of true Felicitie. I desired death to be with Christ in Heauen. Dinner being done, the gates of Repentaunce were opened, which were narrowe: contrariwise as it appeareth in the first Booke, that the entraunce into the Pallace of Voluptuousnesse, was wide, large and great, but the ende thereof was desperation and destruction: as on the other side, the entring into the Pallaice of Repentaunce, is straight and narrow, but the ende thereof is eternall lyfe. For Repentaunce (as Saint Paule

2. Cor. 7.

saith) leadeth the repepentant to euerlasting saluation.

When the gates were open, I mounted vp into a Chariot of Iuorie, hauing golden wheeles, and two white horses with wings, drawing the same. Gods grace gate vp first, and with hir hande helped me vp, then followed the good Hermit Vnderstanding, then Memory, Conscience, and Repentaunce, but Gods grace gouerned all, who touching the horses with hir rod, they mounted vp ouer the Mountaines which are aboue the earth. So we passed through the region of the aire, where inhabiteth all the wicked spirites, which watcheth to annoye such as would mount vp into Heauen. And though I was greatly agast hereat, yet my trust was in Gods grace, vnder whose wings I hid my selfe. I trusted not in my Conscience, for all it was at peace: nor to Repentaunce, nor to Vnderstanding: but to Gods grace onely: who safelye shrowded me vnder hir winges, as the Henne doeth hir Chickens against the comming of the kite.

Then

Then she commaunded the wicked enimies to get them hence, and they forthwith fled awaye, cryeng alowde, Now haue we lost our knight: Loe he is mounted vp to the pallaice of vertue, in despite of vs all. How is he escaped (quod one,) vnder the wings of Gods grace, (quoth an other) from whence all we cannot fetch him. Beeing past this brunt, I heartely thanked Gods grace of her goodnesse, and on the sodeine I sawe vpon the toppe of a mountaine a goodly pallaice. Nowe for that loue engendreth familyaritie, and familyaritie breedes boldnesse: I asked Gods grace what place it was, and she tolde mee it was the pallaice of Vertue. It was so high that it reached euen to heauen, and about it were seauen faire Towres of Alabaster. In the first dwelt Faith; in the second Hope: in the thirde Charitie: in the fourth Wisdome: in the fift, Iustice: in the sixt, Fortitude: and in the seauenth Temperaunce.

In the first Towre Gods grace shewed mee Faith, which waited for our comming, neere adioyning vnto whome I might perceiue the Pallaice of true Felicitie. With that I desired Ladie Memorie to put mee in minde in the morning, of going to see that gallaunt citie. Whiles we were thus deuising, our Chariot arriued at the Court, where Ladie Vertue with her daughters, Faith, Hope, Charitie, Wisedome, Iustice, Fortitude, and Temperaunce, dwelt. At the first sight I knewe it was the same Ladye Vertue, which afore time had so well admonished me, and I gaue no eare vnto her. Then reuerently vpon my keenes lamenting, I cried her mercie, for contemning her counsel, & following Voluptuousnes. Wherwith she made me arise, and in token that she toke in good part my recantation, shee swetly kissed me, and bad me welcome. So with great ioy accompanied with Gods grace, true Vnderstanding, quiet Conscience, & vnfained Repentance, I entered into the pallaice of Lady Vertue. And thus endeth the second part of my voiage.

Thus farre the second part of the wandring Knights voyage

# ¶THE THIRD PART OF the voyage of the wandring Knight.

THE KNIGHT DECLARETH THE GREAT good, the solace, and the pleasures, which he found in the Pallaice of Lady Vertue.

## The first Chapter.

IF I HAD A THOVSANDE tongues, to tell the truth of all the goods and pleasures, which I found in the pallaice of Vertue: and if I should liue a thousande yeares, to report this matter, al were too little, in euery point to decipher it. For it consisteth not in Angelical knowledge, much lesse in mans wit, wholy to comprehend so notable a mysterie, none knows it but he who hath proued it. You may be sure, that there are not, as in the pallaice of worldly pleasure, Chambers hanged about with silke Tapestry, and euerie corner sumptuously and superfluously adorned: no, no: but there were historyes of the olde & new Testament to view & marke. I found not there cofers full of gold & siluer, cuberds of plate, presses of silke, all manner of mercery ware, neither daintie dishes, delicate drinkes, bawdie songs, wanton musike, ỳ ladie of loue, her son Cupid, nor anie thing ỳ worldlings embrace: but I found a thing farre surpassing all that is in the world.

This good, this ioyfull, this comfortable, this vnspeakable, this incomprehensible thing, cannot be named worthely inough: but of good & bad he is called (God) euen he who is ỳ only souereigne good aboue al things, reasonable, & vnreasonable. Peraduenture you wil say, This is strange newes, ỳ you sir knight should see God, in the pallaice of Vertue. How

is

How is it straunge, seeing he is euerie where, not onelye in heauen but also in earth, & in hell. Truly I confesse ỳ God is euerie where, but I denie him to dwel euerie where, & yet I know that by his power & inuisible presence he is euerye where, though not euerie where by the fulnesse of his greatnes, & his gifts: it follows then that he dwelleth not euerye where. I pray you what profiteth it the dampned, that he is in hell, by his power, iustice, & vengeaunce? Surely by such presence of God they haue no ioye, no consolation, no benefit, nor felicitie, for that all are curssed, in whome GOD dwelleth not by his grace, whatsoeuer they be, be they kings, Princes, or Popes, who haue all other riches and delights in the world.

But all they ỳ haue the grace of God are happie, at leastwise in hope, though they liue euen in a loathsome prison, & are poorer then Lazarus, which desired to be refreshed with the crums that fell from the euill rich mans table. Nowe, when we praye to God, we saye not: Our Father which art euerie where, but Our Father which art in heauen: and that is the place where God giues the enioyeng and possessing of himselfe to his elect, and that is their dwelling, prepared by the grace of God: That is it that God spake of by the Prophet Esaie, sayeng: Heauen is my seat, and earth is my foote-stoole. Forasmuch, sayth God, as I dwell in mine elect by grace, I will tumble at my fæt those that loue Voluptuousnesse, rather then their maker. In the booke of Wisedome, it is written: That the seate of wisedome is the soule of the iust: God is Wisedome, and the iust soule his seate. God is in euerie place where hæ dwelleth, but he dwelleth not in euery place where he is. This is most true, though meruailous, for the euill are alwaies where GOD is, but yet God dwelleth not in them. *Esay.66.* *Wisd.7.*

Whereseoeuer the wicked, are they cannot hide themselues from GOD, and yet they are not dwellers with GOD, nor GOD a dweller with them. They are where GOD is: as the blinde man in the light of the Sunne. The light is not in him, because hæ hath not the

the vse of it. But the good are alwaies with God, and God dwelleth in them as in his temple. Saint Paule saith, That the Temple of God is holy. And therefore if you liue as he commaundes you, you are his Temple: and God himselfe saith, I will be in them, I will walke amongest them, I will be their God, and they shall be my people. Now therefore you see, that although God be euerie where by his power, yet he dwelleth no where, but where he is by grace. It is plaine, that where vertue is, there God dwelleth. Tell mee what displeasure can the soule haue, where God inhabiteth by grace, which is the onely consolation of all reasonable creatures.

2. Cor. 3.
2. Cor. 6.

Is it possible ỹ anie man can finde in heauen or in earth such souereigne good, as is in God, who is the most excellentest and chiefest good, and the true ioy of all reasonable creatures? How can that bodie faile of anie goodnesse, which hath God by his grace resting in his heart, who is the onely author of all goodnesse, and the giuer of all true ioye, and perfect felicitie?

But some will saie that they see good people in the world oftentimes, suffer miserie, depriued of their goods, and put by the pleasures of this world, which appeareth in the sadnesse of their countenaunces: for they seeme to be conceiued with sorrow, and as it were, to labour and trauaile in heauines, as a woman in child-birth. I confesse it to be so, but yet if you say that they are not furnished with all good & true ioye and felicitie, you erre greatly. For the souereigne good which is God, dwelleth in the iust soule euermore: although foolish worldlings say in their hearts and thoughts, Can it be, that those miserable men, which are afflicted with pouertie or imprisonment, haue more possession of true felycitie, then wee that wallowe in wealth, and are without want of any worldly pleasures? But they consider not that true ioy consisteth in the soule. But be ye sure that as the soule is the most precioust part of the bodie: euen so ought the goodnesse of the soule, to be greater then the goodnesse of the bodie. The ioye of the iust & righteous is more in-

inward then outward, for all his goodnesse is in the soule: as the ioye of the wanton worldling is outwardlye in the bodie.

The iust man suffereth outward extremities, but yet inwardly he hath more ioye then the voluptuous man. And though the iust man being alwaies afflicted, maketh shew of sadnesse all his lyfe time, yet at the houre of death their ioye and consolation appeareth with hope of eternall lyfe: whereas contrariwise the worldling goeth his waye with grudging and dispaire. The iust man esteemes golde and siluer to be couloured earth: worldly wealth, and voluptuous feeding, to be famine and filth: honour, dignitie, and delight, to be smoake, which the aire consumeth sodeinly: to be short, he maketh all the world no better then an exile: and although his bodie be deteined here for a season, yet all his thoughts, cares, desires and meditations, are conuersant among the orders of holy Angels, and the happy assembly of Saintes in heauen, singing Psalmes and praises incessantlye. So that whatsoeuer we esteeme euill in this world, God turnes it to good. For he makes vs reioyce in tribulatiõs, taking them for medicines to purge our corruptions, and not accompting our persecutors as our enimies: but rather as helpers to saluation.

The iust man esteemes simple fare sufficing nature better, then abundance of delicates, and excessiue dronkennesse or gluttonie. They take more pleasure in kneeling, praieng, and fasting, then worldlinges doe in dauncing and singing wanton songs. Finally, all ỳ they doe or suffer, God turnes it to good. And therfore S. Paule saith, That all things turne to the good of these that loue God: The eye neuer seeth, the eare neuer heareth, the heart of man neuer vnderstandeth the great goodnesse and the ioye that God brings into the bodie, when he commeth by grace to dwell in it, onely he that hath had experience once, knoweth it. Worldlings doe wonder to see the iust man weepe and lament, to suffer tribulations, & to be depriued of all worldly pleasure: they esteeme the goods of this world to be ỳ true felicitie; much like vnto

a blinde man, taking vpon him to iudge of coulours. For they compare false felicitie & worldly wealth, with heauenly riches and perfect happinesse, whereas indeede they are but shadowes. Nothing displeaseth the elect more then sinne, & that which leadeth to sinne: nothing pleaseth the elect but God, and that which leadeth to God.

As concerning the soule, no man can denie, if he hate sin, and loue vertue, but that he had rather lose all that is in the worlde, then lose vertue, and suffer all manner of torments, then to commit sinne: he had rather descende into hell with vertue, then mount vp into heauen with sinne. For where vertue is, there is quietnesse: Contrariwise, where sinne is, there can be no rest. Let euerie one therefore labour to lose worldly happinesse, if he meane to atchieue vertue, wherein consisteth so much goodnesse.

But many make no account to come thether, and so care not for louing vertue, because indeede they know not vertue. Wherefore Vnderstanding describeth her, and her seauen daughters, namely: Faith, Hope, Charitie, Wisedome, Iustice, Fortitude, and Temperaunce, in manner and forme following.

## *THE DESCRIPTION OF VERTVE.*

### The second Chapter.

Vertue according to the definition of S. Austen, in his second booke of Free-will, the. 18. chapter, Is a good quality of the soule, wherby a man liueth rightly, & committeth none euill, which thing indeed is the only work of God in men. By the soule he vnderstandeth in this place the superiour part of the minde or soule, wherein consisteth reason, iudgement, & will. The inferiour parte we call Sense, which is common to man and beast. Now this called in Latine Mens, is not a part of the soule sensitiue, which is the inferiour part: but it is that part of the soule, where reason and vnderstanding doe sit, which is the superiour part. By the soule then we doe meane the Freewill of man, which is nothing els as Philosophers say, but

but the franke iudgement of the minde and will. For when we say Freewill, we vtter and pronounce two words, namely (Free) and (Will.) It is tearmed (Free) because that freely and without constraint, the will worketh his feats at libertie. And it is called Free will, because of the iudgement of the soule, therefore Free will is in the superiour part of the soule, for thereby we differ from brute beasts, who haue a sense as well as we, but no iudgement of Free will. Nowe, when we say that vertue is a good qualitie of the soule, that is to saie, of Free will. For vertue qualifies (Free will) disposeth and prepareth it to doe and will well, neither of which cannot be done, without the aide and grace of God.

The second part of the definition is, Wherby a man liueth rightly. But no man liueth rightly vnles he liue iustly, no mã liueth iustly wout vertue: Ergo no man liueth rightly without vertue. Who so liueth rightly liueth wel: & who so liueth well, if he continue in so doing, atchiueth true felicitie. It followeth then, ỳ by vertue we atchiue true felicitie: for vertue prepares Free will, which is corrupt & depraued, & therfore vnapt either for well willing or well doing: but the grace of God reseruing it by vertue, it is made capable of perfect blessednesse.

The third part of ỳ definition is, And committeth none euill. Wherein is comprehended the excellencie of vertue & great goodnes, by the which none can do il. Men may abuse al ỳ goods, al ỳ arts & sciences in the world, as indeed very often they are ill vsed, as with monie, wine, & women: but by vertue they be neuer abused: who vseth vertue, he doth ỳ works of vertue. Who so vseth ỳ deeds of vertue, he doth wel: & if by vertue none doth ill, thou oughtest rather to lose all ỳ is in the world, then to lose vertue, seeing, she excels in goodnesse all things in the world.

The fourth part of the definiton is, Which thing indeed is the only work of God in man. Uertue thē is a work of God in vs, as witnesseth S. Austen, vpon ỳ sentence which is spoken in the 118. Psalme: I haue done iudgement & iustice. Iustice (saith he) is a great vertue of the soule, comming

from the grace of God, which none but he worketh in man. I haue done iuſtice: and therefore when the Prophet ſpeaking in the perſon of the Church, ſaith: He meaneth not that he hath done the vertue of iuſtice of himſelfe, which paſſeth mans power to doe, but he referreth it vnto God, whoſe he affirmeth it to be. By theſe words then of Saint Auſten, it appeareth plainly that iuſtice in man is no work of man, but of God. Wherefore Peter Lombard vpon theſe words of S. Auſten concludeth & ſaith, That vertue is not the cauſe of Free-will, nor of anie affection of ẏ ſoule cõming frõ Free-wil, but he ſaith ẏ by vertue Free-wil being depraued, euill, corrupt, & naught, is helped & moued to goodneſſe: & ſo you ſee ẏ by vertue, which he ſaith is Gods grace, prætẽding & preparing the wil to wil wel, procædeth the good affections of the ſoule, and afterwards doe follow good works, and an honeſt trade of life. To make this more manifeſt, he giues ſimilitudes. As the raine (ſaith he) moiſtneth ẏ ground, to make it yæld fruit, & yet the raine is not the ground, nor the ground the fruit: euen ſo, ſaith he, into the ground of our ſoules, ẏ is to ſay, the frꝛe libertie of ẏ wil, the raine of Gods bleſſing is powred, ẏ is to ſay, Gods grace is inſpired, which liquoreth the will of man to make him fruitfull, to wil wel according to ẏ effect of Gods inſpiration, which is his grace, working in vs to the end we ſhuld do wel. And therfore all the good workes ẏ we do or can do, are to be attributed vnto Gods grace, by whõ our wil is prepared to wil & do wel. This grace ingendreth good motions in the ſoule of man, & theſe good motiõs are a chiefe gift of grace to man, as namely, by Faith to beleæue, ẏ Chriſt is ẏ true ſon of God: by Loue & Charitie, to loue God & our neighbor: & ſo of al other vertues which are ẏ good motiõs & gifts of Gods grace working in vs, to the increaſe of more vertue, yea, to the poſſeſſion of eternall life. It is apparant then, ẏ vertue is ẏ gift of Gods grace, working in our will, to make it will & do well: and therefore ſaie we, that Faith, Hope, and Charitie, bæing diuine and godly vertues, are the graces of God. Some there be which ſaye, that vertue is the well vſing of the naturall pow-

powers & abilities in man, inward onely, but not outward, that is to say, a perfect affection of the soule, which God procureth in man, and not man in himselfe. For although such motions seeme to be motions of free will, yet they can not be such, except God vouchsafe of his working grace to sanctifie the will, and to make it capable of such good affections. These two opinions recited by the Master of the sentences, in his second booke and 27. distinction, I referre to the iudgement of the reader, and allow them, so farre forth as they both agree, that Vertue is a worke of God in man, and not of man in himselfe. But yet they differ because the first saies, that Vertue is not a mouing of the soule, for that it is the onely working of God without man, and of meere grace. The other opinion saith, that Vertue is a good motion of man, not comming of man, but of God, and it is a worke of God in man. I dare not iudge rashly in so high and secret a mysterie, and therefore I appeale to the determination of the learned. It sufficeth to knowe that Vertue is a worke of God in man, & not of man in himselfe, and in this point, as both opinions do consent, so I approue them to be true.

## ¶ THE DESCRIPTION OF FAITH, AND how we ought to beleeue in God for our saluation.

### The third Chapter.

FAith is a vertue, whereby we beleeue that which we see not. When it is said that Faith is a vertue, it is most manifest that Faith is the pure gifte of God, whereby we beleeue that which we see not. But yet it followeth not that we should beleeue all that we heere and see not: but this is ment onely in things touching Religion and the true worshipping of God. Faith is properly of things apparent, for apparent things haue no faith, but a certaine demonstration: as when our Lord said to Thomas, Because thou hast seene thou beleeuest. Yet Thomas be- Faith.

lœued more then he sawe, for he sawe a man, and he beléeued that the same man was God also, which he sawe not: for he said, Thou art my God, and my Lord. In this consisteth the merite of faith, when a man at ỹ commandement of God beléeueth that thing which he séeth not. To beléeue (saith Saint Austen) is to thinke vppon a thing, with consent to that thought: as when thou thinkest the Son of God was borne of a Virgin, & had toke mans nature vpon him, & consentest to ỹ thought, it is properly called beliefe. This thought may come often by séeing, and often by hearing.

And therefore Saint Paule saith, that Faith commeth by hearing, and hearing by the word of God. He vnderstands that by hearing, Faith comes into the minde and thought, if we consent thereunto. For we maye beholde a Preacher, without consenting to that he saith, because men doe not alwaies beléeue what the Preacher speaketh, for ỹ the consent wherin consisteth the perfection of Faith, comes of the méere gift of God, & not from séeing nor hearing, but frõ the light of grace speking in the soule of the beléeuer, beléeuing the principal truth, which is God, & working in him a consent & agreement wõ that principal & souereign truth aboue al other things. So that Faith is a foundation vnmoueable, both of beléeuers, and of truth, by the which Faith, when it is ioyned with Charitie, our Lord Iesus Christ, who is the onely foundation of true blessednesse, dwelleth in the hearts of the beléeuers, and so long as Faith is in man, he shal be sure not to perish, but Faith without Charitie is no foundation, because such Faith is vaine and vnprofitable. Rom. 10.

Faith then ioyned with Loue or Charitie belongs to good Christians: and Faith without Loue belongs to euill Christians. It is necessarie therfore, that we note the difference in these thrée saiengs or speaches, namely: To beleeue a God, to beleeue of God, and to beleeue in God.

To beléeue of God, is to beléeue that all is true which God saith, & so beléeue the euill Christians as well as the good: vnlesse they be Heretikes.

To beléeue a God, is to beléeue that he is the onely true and almigh-

almightie God, and ſo the Diuells doe beléeue, as well as the euill Chriſtians. But to beléeue in God, is to loue God, and to truſt in God, and in beléeuing to ioyne thy ſelfe to God, by loue and obedience, incorporating thée with his mẽbers, that is to ſay, his Church.

This Faith iuſtifieth and maketh righteous the ſinner, and this Faith being knit with Loue and with Charitie begins to doe good déedes, which cannot be done without Loue. The Faith which euill Chriſtians haue, is indéede a qualytie of frée will, but it is not knit with Loue and Charitie, which is the bonde of perfection, and the life of Faith, as Faith is the life of the ſoule. And yet ſuch an vnſhapen Faith being naked and voide of Charitie, may be termed a gift of God; for that the euill man may haue ſome gifte of God: but that cannot properly be called Vertue, becauſe that by Vertue, we learne to liue rightly: and for that the Diuels and euill Chriſtians doe liue wickedly, it is a ſigne that the faith which they haue is dead, and therefore is not properly Vertue, nor yet a worke of Vertue. If thou wilt then haue thy Faith to be good and wholeſome, it muſt haue foure properties, that is to ſay, it muſt be plaine and ſimple, it muſt be whole and ſound, it muſt be conſtant and vnmouable, it muſt be quicke and liuely. Touching the firſt, that it muſt be plaine and ſimple, that teacheth thée thus much in effect, that thou muſt beléeue the word of God plainly & ſimply, & whatſoeuer is therein contained, without enquiring or ſearching in Gods myſticall matters by humaine reaſons: but ſimply beléeuing in thy heart, that euery thing contained in the holy Bible is moſt true. Secondly, thy Faith muſt be whole and ſound: that is to ſay, thou muſt not take parte with heretikes, or leane to the erronious opinions of the enimies of Gods truth: for this is no good or wholeſome Faith. And therefore for a teſtimonie of thy Faith, be not aſhamed to make open confeſſion in the congregation of thy beliefe, ſaieng with ẏ felowſhip & communion of Saints, I beléeue in the holy Trinitie. & as ẏ holy Church founded by Chriſt, whereof he is ẏ head hath taught me, ſo do I frame my faith.

Thirdly:

Thirdly, it must be constant and vnmouable, that is to say, without doubting for any reson of mans braine that seemeth contrarie, nor for any temptation, promises or threatnings, either of torment or of death. And let not the obstinacie of such as inchaunt with the vaine pleasures of this life, although they liue most ioyfully, allure thee to leane to their opinion, which is flat heresie. For that is a worke of Satans, who wholly possesses them, and can transfigure and chaunge himselfe into an Angell of light to deceiue the simple and innocent, whom God permits to be tempted for the triall of their constancie. Not that he is ignoraunt of the issue, but because he would haue it appeare to others, that he crowns vs with his glorie, for our constancie and perseueraunce.

This is clearely set downe by Moses in the xiij. of Deuteronomie, and by Saint Peter in his second Epistle and second Chapter, and by our Lord and Sauiour Iesus Christ in the 24. of Mathew. And though we liue in the latter times, when manie sects and errours doe abound, and vertue and truth in many places doth faile: Yet let vs listen what our Lord and Sauiour saith: Whosoeuer beleueth to the ende shall be saued. Fourthly and lastly, thy Faith must be quicke and liuely, that is to saye, it must be linked with Loue and Charitie, which is the life of Faith, as the soule is the life of the body. And therefore abuse not thy selfe, as some doe, saieng: I haue Faith, and I shall be saued whatsoeuer chaunce. No, no: assure thy selfe, that if thy Faith be not quickned with Loue and Charitie, it is nothing worth, and therefore vnable to atchieue true blessednesse: as S. Paule wel noteth in the first Epistle the xiij. chapter to the Corinths. Euen so, when our Lord in the Gospel attributeth saluation vnto Faith, & S Paule iustification: this is to be vnderstood of an holy liuely and Euangelicall Faith, working with Loue and Charitie.

Likewise, our Lord and Sauiour, saith in the Gospell, that, Hee which beleeueth, and will be baptised, shall bee saued: this is meant of such a Faith, as Loue quickeneth, and Charitie reuiueth. The holy Scripture in

many

many places erpreſſeth: that None ſhall be ſaued, vnleſſe he obſerue and kæpe the Commaundements of God. Now, none can kæpe the Commaundements without Loue and Charitie, Ergo none can be ſaued without Loue and Charitie. The ſumme and effect of all is this, that whoſoeuer renounceth ſinne and wickednelle, imbraceth a quicke and liuely Faith, and liueth in Loue and Charitie, he cannot periſh: but ſhall finde in the end true, perfect, and euerlaſting Felicitie, in the kingdome of Heauen.

## ¶ THE DESCRIPTION OF HOPE, and how we ought to hope in almightie God.

### The fourth Chapter.

NOw (ſir Knight) know this that Hope is a vertue, whereby both goods ſpirituall & eternal are hoped for. And as Faith is of things not ſæne, ſo is Hope alſo. For Saint Paule ſaith, Hope that is ſeene is no Hope, becauſe we haue poſſeſſion of it already. *Rom. 8.*

It is common to Faith and Hope, to be of things vnſæne: and yet Hope is diſtinguiſhed from Faith, not onely by name, but alſo by reaſon. For by Faith we belæue as well euill things as good, that is to ſay, Heauen and Hell. We belæue that Adulterie is a verie wicked ſinne, we belæue alſo Charitie is a very good thing: all theſe things good and bad we belæue, but we hope onely for good things, and not for bad. Againe, Faith is of things paſt, preſent, and to come: For we belæue the death of Jeſus Chriſt, which is paſt: we belæue alſo that at this preſent he ſits at the right hand of God the Father in Heauen, and we belæue that Chriſt ſhall come to iudge the quicke and the dead.

But vnder correction, I thinke that Hope is of things

present, as when I hope that I am in GOD'S fauour: and of things past, as when I hope my sinnes be forgiuen me: and of things to come, as when I hope to haue eternall life.

This is true that Faith hath an eye generallye vnto that, which is spoken in holy Scripture, beleeuing that all the promises, without exception, which God made, shall bee accomplished, without descending to particular or speciall persons: but Hope applieth vnto hir selfe those same promises, waiting and hoping for the accomplishment of that which God hath promised. And therefore it is requisite for assured saluation, that thou beleeue thou shalt be saued, and but to hope so is sufficient. For Faith of and in it selfe importeth an infallible assuraunce and certaintie of things, as when we firmely beleeue all the Articles of our true and Christian Faith, and all things conteined in the holy Scriptures, to be more certaine than man is man: but the hoping of it is not so requisite. For if we haue a firme affiaunce in the goodnesse of God touching our saluation, and doubt not a whitte of the remission of our sinnes, it is enough.

There be two degrees in Hope, which are two contrary extremities. The one being the most highest is most perfect & infailable assuraunce of eternall blessednesse. The other being the basest and lowest is to despaire of saluation. Betweene these two extremities consisteth Hope. But the more ỹ a man approcheth to the highest extremitie, which is an infaileable assuraunce of eternall life, and the more he recoileth from the basest and lowest extremitie, which is desperation the more perfect is he in Hope. It sufficeth the hoping man, that beleeues & loues God, that he haue a firme affiaunce & confidence, that God of his good grace will giue him, whatsoeuer he hath promised vnto his elect, hoping that he is of their number. So it is necessarily requisite, that we haue a perfect and an infaileable certaintie of our saluation.

Now

Now, for that in the definition of Hope, it is said, that by hir we looke and hope for the spirituall and eternall goodnesse: it is to be noted, that Hope hath two obiects, the first and the principall, is God himselfe, and the perfect inioying of his presence. The other, is all the necessarie meanes, to come vnto the cleare seeing and inioying of God: and these meanes are, the remission of our sinnes, iustification, the help of Gods grace, Faith vnfained, and charitable deedes, agreeablenes vnto God. Now all that we hope for, we ought with praier deuoutly to craue of God, as his Kingdome, the remission of our sinnes, iustification, increase of grace and vertue, deedes of Faith and Charitie.

But concerning goodes temporall: forasmuch as we may vse them well and ill, they may be saide to hinder the saluation of man, rather then to further it. And therfore the good Christian ought not to aske them nor to couet thē excessiuely: indeed so much as wil necessarily serue him for sustenaunce in this life, he may lawfully aske. And heere by the waye, it is a lesson worthy the learning, namely: that it is necessarie for vs to do good workes, because it hath plesed God to inrich vs with goods, which goodes ought well to be employed. Now vnto him properly belongeth the merits of the workes which he worketh in vs. For all our good workes are the gifts of God: howbeit, he doth not denie vs his grace, whereby we consent to doe the good works, which he onely moueth in vs.

And therefore euery one ought to the vttermost that he is able, to do good works, cōsidering ẏ they come from God. who is the Author of all good works, & without whō we are not able to think so much as one good thought, much lesse do a good deed. For otherwise to hope in doing ill to goe to heauen, without good workes springing from a firme Faith, is no Hope, but a flat presumption. And therefore thou oughtest to enforce thy selfe to do good works, hoping that thou & thy works may be acceptable vnto God: neuertheles thou must not in any case trust vpon thy merits or good works,

but altogether vpon the infinite loue and goodnesse of God, For otherwise thou fallest into that curse, which the Pro-
Iere. 17. phet speaketh of, saieng: Cursed is the man, that trusteth in man: and contrariwise, happie is the man that trusteth in God. We ought alwayes to doe well, to delight in well doing, and to hope in the goodnesse of God, that he wil giue vs that which he hath promised. But this Hope ought to bee firme, and as an Anker constantly to hold thy conscience, that by the floatings of temptations it moue not.

But some will aske, by what testimonie or witnesse, can the conscience rest assured of remission of sinnes, of Gods adoption, and of heauenly blessednesse, I aunswere.
1. Iohn. 3. Saint Iohn saith, There bee three things that giue witnesse in earth, that is to say, the Spirite, Water, and Bloud. These three testifie vnto the spirite of the beleeuing man, that Christ is the infallible truth, who fulfilleth in the beleeuing man the whole summe of his promises.

The first witnesse then that assureth man in Hope, is the precious bloud of our Lord and Sauiour Iesus Christ, which was shedde for the remission of our sinnes. The second witnesse is the water of Baptisme, by the which also our sinnes are forgiuen. But these two witnesses put not the conscience in full and perfect Hope and assurance.
And therefore there must bee annexed vnto them a thirde,
Rom. 8. which thirde is, The holye Spirite, which beareth witnesse with our spirite, that wee are the sonnes and heires of God. Who so hath not this witnesse, he cannot be assured of his saluation. The workes of the holye Spirite in man, beareth witnesse of the presence of that Spirite in man.

If thou aske mee what those workes are, I aunswere thee, that they are these and such lyke that followe, namelye: Sorrowe for sinnes, Hatred of all things which displeaseth GOD, and are contrarie to his Commaundements, taking pleasure to read and heare

Gods

Gods woꝛd, mourning foꝛ thy imperfections, and little Faith, Hope, and Charitie: an affection, deſire, intent, and purpoſe to loue God aboue all thinges, and to doe thy indeauour to fulfill his commandements. But all theſe thinges ſpꝛings not from the coꝛrupt nature of man, vnleſſe his minde and hart be moiſtened with the dew of Gods grace: without the which we feele not in our ſelues any good affectiõs, noꝛ deſire to do good woꝛks, which are ſigns of ẏ preſẽce of ẏ holy ghoſt in vs. Wheꝛefoꝛe we ought with great ſighings and grones to pꝛaie vnto God, and to beſeech him moſt humbly, that it would pleaſe him of his vnſpeakable pitie to ſende vs his holy ſpirit, which may aſſure vs of the redemption of our ſinnes: to vouchſafe his heauenly adoption, and the enioyeng of euerlaſting bleſſednelle. And thus much concerning Hope, now let vs ſpeake of Loue, oꝛ Charitie.

## *THE DESCRIPTION OF LOVE OR OF CHA-* ritie, and how we ought to loue God and our neighbour.

### The fift Chapter.

Haritie is a vertue, by the which God is loued foꝛ the loue of himſelfe: & our neighbour, foꝛ the loue of God, oꝛ in God. It is ſaid in the firſt part of this definition, that Charitie is a vertue. Let vs ſee how? Certeinly Charitie is the excellenteſt vertue that is, euen the mother and nurſe of all the reſt. Foꝛ he that hath not Charitie, hath nothing in him to obteine euerlaſting life. This Charitie is giuen when the holy ſpirit is giuen. Foꝛ the holy ſpirit being reſident in the ſoule, makes vs to loue God foꝛ the loue of himſelfe, and our neighbour, foꝛ the loue of God. To loue God foꝛ the loue of himſelfe, is to loue him foꝛ his owne ſake, and becauſe he is God. And that is to be

done thrée waies, that is to say, to loue God aboue all things entirely, aboue all things orderly, aboue all thinges preciouslye. We will declare these thrée waies of louinge GOD the more plainlye, that euerye one maye knowe how to loue God.

To loue God entirely, is to haue a good will to God, and to reioyce greatly that he is such a one as he is. But for the better vnderstanding hereof, it shall not be amisse to shew what it is to loue. To loue is nothing else, but to wish well to euery body, as when I loue a man, I wish as well to him as to himself. Now there are two manners of loue, one is called a couetous loue, as when a man loues anye thing for his own profits sake, or his particular honour: and in such sort men loue their horses, their victualles, and all other worldlye necessaries. The other loue is called the loue of friendshippe, or of good will, as when one loues a thinge for the loue of it selfe, without respect of particular honour, or profite: as when I sée a man wise and vertuous, I take pleasure in him, and wishe that the vertues which are in him, maye not onely bée continued but also increased in him, and this doe I beeinge to him well affectionated, and louinge him with delyghtes.

There is not in GOD anye good that is not lyke himselfe. For his might, his wisedome, his iustice, his mercye, his riches and his goodnesse are heauenlye, as he himselfe is, who is all wise, all iust, all mercifull, all riche, and almightye. So that we loue God aboue all things entirely, when we reioyce and be glad that he is as he is, without regarding our proper profite or honour.

Thou oughtest not to loue GOD with a couetous loue, that is to saye, thou must not loue GOD onelye because he giues thée all thinges profitable for thée: for in so doing thou louest thy selfe better then thou louest God. If thou loue GOD rightlye, he will rewarde thée greatlye, but this loue must be single, and it must be pure, and not

not depending vppon an other thinge: For who so loueth God for gaine, loueth him, but as his horse in whome hee delyghtes, because he serues his turne. GOD ought to be loued louinglye, without respect of particular profite. But thou maist aske mee a question, Maye I not loue God to this ende, and vnder this condition, that he maye giue me heauen: which is the souereigne good and principallest thinge that man canne wish for after this lyfe.

The Doctours saye (No.) If wee consider well of the thing beloued, which is GOD: For in so doing thou louest thy selfe better then thou louest GOD. Thou maist come to heauen by this meanes, as namely, by keeping his commaundements, by giuing almes, and by doing other good deedes, and yet giue God his due and single loue.

Nowe these things are not Charitie it selfe, but the workes of Charitie. We say then that God ought to bee loued in doing good deedes, and in keeping his commaundements, but this loue ought to be entyre, without respect of profite or reward.

To loue GOD orderlye aboue all thinges, is to referre thy selfe and all thy goods to GOD: so that all which thou louest, wishest, doest, and leauest vndone, thou oughtest to loue, to wishe, to doe, and leaue vndone, for the loue of GOD and his glorie. Thus referringe all to the honour and glorye of GOD, thou louest GOD aboue all things orderly: and accomplishest as much as in thee lyeth. What is written in Deutronomie and in Saint Mathewe, where it is sayde. Thou shalt loue the Lord thy GOD with all thy heart, with all thy soule, and with all thy strength. For what other thinge is it to loue GOD with all thine hearte, with all thy soule, and with all thy strength, but to referre all things to GOD and to his glorye, all our thoughts, all our wordes, all our workes, all our wayes, all our purposes, and all our intents.

To

To loue God therfore aboue all things orderly, is to referre to God and his glorie our selues, and all that is within & without vs, which we cannot well doe, if our thoughts, if our wordes, if our workes, and our wayes be not good and acceptable vnto God.

To loue God preciously, is to loue him so dearely and so much to esteeme of him, ỹ for no cause thou wouldest lose him, nor his loue: but with rather to lose thy goods, thy lands, thy limbs, thy life, and the loue of all the world. This indeede is to loue God louingly, when without respect of profit, we referre to God and his glorie all that we haue, our hearts, our hands, our lips, to praise and magnifie him, and to set forth the greatnesse of his diuine maiestie, & omnipotencie. To loue God then for the loue of himselfe, is to loue God because he is good. And he that loueth God in this sort, shall be sure neuer to miscarrie or perish.

To loue thy neighbour it is required that thou doe it in God, or for the loue of God. Now thou must vnderstand that euerie man is thy neighbour, when either thou to them, or they to thee can shew mercie, or relieue by succour & helpe. So that euerie reasonable creature is thy neighbour, wheresoeuer he dwell in the world. Thus are the Saints in heauen thy neighbours, by whose example thou art helped and taught to liue godly, wherefore thou oughtest to loue them and all mankinde, for the loue of God, or in God. Thou oughtest to loue thy neighbour, because he is good, or because he should be good: then thou louest him indeede for the loue of God; euerie man which is a sinner thou oughtest to loue, not because he is a sinner, but because he is a man, for the loue of God.

Thou oughtest to loue in the sinfull man that which he hateth, and to hate that which he loueth. The sinfull man loues sinne, filthynesse, and iniquitie, which thou oughtest to hate: The sinfull man hateth his soule, and the puritie of nature, which thou oughtest to loue. For sinne is against nature, it defileth nature, it oppresseth nature, yea, it quencheth nature, and he that committeth sinne killeth his owne soule,

soule, and corrupteth nature.

Thou oughtest then to loue the soule and the nature of the sinner, but not his sinne. And when thou giuest almes to a sinner, being in neede, thou oughtest not to do it because he is a sinner: but because he is a man of the same nature which thou art, some be thy friends, and some thine enimies.

Thy friends thou oughtest loue, in God: least louing them otherwise, thou shouldest offend God.

Thy enimies thou oughtest to loue, for the loue of God, as if he offend thee by word or deede, and doth repent him, and asketh thee forgiuenesse, thou oughtest for the loue of God to forgiue him with all thy heart, & to receiue him into true friendshippe and familiaritie.

Againe, if thy enimie be obstinate, and wil not cease to persecute and trouble thee: although thou canst not presentlye forgiue him, yet thou oughtest not to hate him, but rather to doe him good, & to be readie alwaies to pardon him, and then chiefly when he shall require it. Yea, thou oughtest to do him what good thou canst in his neede.

By that which we haue spoken already, it appeareth that thou oughtest to loue all men liuing, both good and badde, friendes, and foes, no worse then thy selfe. Our Lorde and Sauiour had an eye to the loue of our neighbour, when he said in the 7. of Mathew, All things that thou wouldest thy neighbour shoulde doe vnto thee, doe thou the lyke to him. Whosoeuer then doth to his neighbour, as he wold his neighbour should do to him, loueth his neighbour as himself. But this is to bee vnderstood according to God and reason. For if one offering to pleasure thee, bring thee a Wench to lye with thee, or lende thee a sworde to fight and kill another, as reason shoulde instruct thee to refuse such offers: so the loue according to GOD shoulde teach thee obedience: and they both ought to be rule of thy lyfe, and the lights to guide thee in darke places.

Thus farre haue we declared in as much breuitie

tye as we coulde, howe a man ought to loue GOD and his neighbour. Now intend we to shew the effects and due praises of Loue or Charitie.

## THE EFFECTS AND PRAISES of Loue or Charitie.

### The sixt Chapter.

NO tongue in the worlde cannе tell for truth, all the excellencye of the effectes and praises of Charitie, For first of all she makes men the children of GOD, and heires of heauen, accordinge to that sayeng of Saint Iohn, Beholde what Loue or Charitie the Father hath shewed vnto vs, to make vs the children of GOD. Saint Paule also sayth, That all those which bee led by the spirite of GOD, are the children of GOD. For you haue not receiued the spirite of bondage, to feare anye more. But you haue receiued the spirite of adoption, by which wee crye Abba Father, and that same spirite, which is the spirite of Loue or Charitie, beareth witnesse with our spirite, That we be the children and heyres of God, and coaheires with Christ. Canne wee desire a thing more excellent, then to be the children of GOD, and heyres of heauen? What dignitie is that to boast off? Such as haue a feelinge of the loue of GOD in their heartes, haue bolde-nesse and courage inough, though the worlde contemne them. For this is certeine, that they whome the worlde hateth, are not the children of the worlde, but the children of GOD: as contrarywise, such as the worlde loueth, they indeede are the children of the worlde, and consequently the children of the Diuell.

1. Iohn. 3.

Rom. 8.

Secondlye, Charitie worketh the cause in vs that GOD dwelleth in vs. Who dwelleth in Charitye, saith

sayth Saint Iohn, dwelleth in GOD, and GOD in him. Our Lorde lykewise sayth, If anye man loue me he will keepe my commaundements, and my Father will loue him, and wee will come and dwell with him. Canne we desire a more rich, & more bountifull, or a more lyberall host e then he? Is it lyke that so louing an hoste will suffer the soule to want? Will he aske monie for his expenses, No, he commeth not to dwell with vs, to consume that we have, but to encrease our riches, and to make our store greater. 1. Iohn. 4. Iohn. 14

Thirdly, Charitie maketh our gods, be they little, or be they much, acceptable vnto God, it maketh a man contemne the world, it maketh a man to reioyce in temptations, afflictions, and tribulations. When Charitie enters into the soule, she comes accompanied with all other godnesse: yea, she knittes vs to GOD, and vniteth vs with him. Loue or Charitie makes men of one minde, and one will. Loue or Charitie makes men reforme their manners, and to drawe neere vnto God. Loue or Charitie maketh men consider of things present and visible, as if they were not. Loue maketh a pure and cleane heart, which may contemplate and beholde heauenly thinges. By Loue the gods of this worlde are well ordered, and by Loue the gods of this world are contemned, and by Loue the secretes of God are reuealed. Saint Iohn saith, That God is Charitie, whereby no doubt, he meaneth the Father, the sonne, and the holy Ghost, the three persons in trinitie, God the father is Charitie, God the sonne is Charitie, and God the holy Ghost is Charitie. This Loue or Charitie requireth in the same such likely things, namely, Loue and Charitie, by the which, as by some spiritual affinity, thou art ioyned vnto God, which Loue also boldly commeth vnto God, & familiarly speaketh with him, without any doubt or feare.

He that loueth not shall lose his lyfe: but he that loueth, alwayes lyfteth his eyes to GOD, whome he loueth, whom he desireth, on whome he museth, in

whome he is refreshed, and by whome he is preserued, such a louing, deuoute, and relygious soule, doth so singe, so laye, so reade, so dispose all his businesse, and so circumspectly foreseeth all things, as if GOD were euer present with him, as doubtlesse in spirite he is. The man in whose soule the loue of GOD is lodged, so prayeth, as if God were personallye present with him.

The loue of (Charitie) awaketh ỳ soule, when she is a slæpe, it puts him in minde of his saluation, it softeneth and moysteneth the heart, Loue or Charitie setteth the colde heart on fire, Loue maketh the froward soule gentle. Loue chaseth awaye sinne, Loue kepeth the affections of flesh and, bloude vnder, Loue amendeth lewde mennes manners, Loue reneweth the spirite, Loue bridleth the light motions of wanton youth, all this worketh Loue or Charitie where she is present.

Contrarywise, where Loue or Charitie is absent, there the soule doth languysh and waxeth colde: euen as a Chaldron of water doth, when the fire is taken from vnder it, and raked abroade. Charitie is the onely thinge whereby the soule boldlye approcheth vnto GOD: constantlye cleaueth vnto him, familiarlye speaketh with him, and in all affayres asketh counsell of him.

The Soule that loueth GOD, cannot but thinke and talke of GOD, insomuch that he hateth all vngodlye thinges. Who so will knowe GOD, must loue GOD, the more that one loues God the more he growes in the knowledge of God. To Read, to write, and to Study of God, yeldeth no true knowledge of God without Loue. In vaine do we read, in vaine doe we talke, in vaine doe we preach, in vaine doe we praye to GOD, if we doe not loue God.

The loue of God engendereth the loue of thine owne soule, and maketh it attentiue alwaies to God. God loueth to be beloued againe: and when he loueth, he requireth nothing but loue: happie therefore is he that loueth God.

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The soule which loueth God, reiecteth all his affections, being attentiuely giuen to his loue. The soule that loueth, hath no feare: the soule that loueth not, is euer in feare. The soule that loueth, is caried by promises and drawen by desires vnto heauen: the soule that hath in it the presence of Gods loue, is tickled with ioye, & with rauishings leapeth vp to heauen, hauing by contemplation exceding great toyfulnesse. Loue breedes familiaritie with God, familiaritie breedes boldnesse with God, boldnesse breedes the taste of God, and taste breedeth an hunger after God. If I shoulde declare all the excellencie of Loue or Charitie, the time would faile me: and mine abilitie in that behalfe would not suffice. But let this stand for a conclusion, that the soule which is touched with the loue of God, cannot desire any thing contrarie to God: but euer after it hath receiued any taste of sin, it crieth out and saith with the Prophet, O Lord God, like as the Hart desireth the fountaines of water: euen so long I after thee. Well then sir Knight, lift vp thy soule, and remember the great Loue and Charitie of God, and his manifolde benefites bestowed vpon thee, that by them thy hart being inlightened, thou maist increase and goe forward daye by day, in doing good workes, to the glorifieng of God, who delighteth in the same, according as it is saide: Let your light so shine before men, that they seeing your good workes, may glorifie God in Heauen. Thus much touching these three spirituall Vertues: now come we to the foure morall. *Psa.41.*

## THE DESCRIPTION OF THE FOVRE Morall Vertues, Prudence, Iustice, Fortitude and Temperance.

### The vij. Chapter.

By these foure Morall vertues man liueth well and vprely in this mortall life. Saint Hierome saith, that the Christian man, by these liueth wel in this mortalitie, & by them after death, commeth to euerlasting life. Prudence inspireth the good we should doe, and the euill we should leaue. Iustice doth good. Temperance leaueth the euill. Fortitude is constant, without losing courage in aduersitie, or waxing proud in prosperitie. Prudence disposeth man, and teacheth him how to approch vnto God, Fortitude and Temperance how to gouerne himselfe, Iustice how to vse his neighbour. These are the foure things which Satan watcheth at, to destroye the soule. By Prudence, which is the rule of right reason, we gouerne our selues wisely, we order our affaires discreetly, doing nothing but right and reason.

In Prudence consisteth reason, knowledge, foresight, aptnesse to teach and giue good counsell. A prudent man knoweth afore hande the ende of his counsell. Plato saith, that Prudence is the Duchesse of all morall vertues, shewing vs how we should vnderstand and vse the rest. For as Faith informeth vs, and telleth vs what we should hope after, and what we ought to loue: euen so Prudence instructeth & teacheth vs, how we should vse Iustice, Fortitude, and Temperance. Aristotle saith, that it is vnpossible but a prudent man should be good. If he meane Morall goodnesse, it is most true: for a wise man doth nothing but that which is lawfull. But yet without Loue or Charitie, Prudence is a vertue no more meritorious then Faith without Loue and Charitie. But if the prudent man loue God with all his hart, it is vnpossible but he should do good, and consequently be good.

Iustice is a vertue vsed in two sorts, sometimes it is a general vertue, & comprehends in hir selfe all vertue: as the man that liueth well & iustly, is therefore called, good, vertuous and iust. Otherwise it is vnderstood a particular vertue, called Iustice distributiue, yelding to euerye one that which vnto him belongeth. This vertue Iustice distributiue

is

is conuenient for all men, and principally for Emperours, Kings, Princes, & such as haue the administration and gouernment of Common-wealths: to the ende that they may yeeld to euery one their right, defending ẏ innocent, & punishing the offender: honoring ẏ good, & abasing the euill: doing Iustice & right according to equitie, as well to little as great & to poore as rich. Many haue Iustice painted in their houses, & yet haue iniurie & wrongful dea[illegible]ng lodged in their harts. Many a one haue Christ in their [illegible]outh, but ẏ diuel in their mind. To conclude therfore, he ẏ wil be acceptable to god, he must be iust in word, vpright in deed, & vndefiled in thought.

Fortitude is a vertue, vnto the which belongs a magnificent courage, not fearing any thing but vnlawfull actions. He ẏ hath this vertue, keepes himselfe constant in aduersitie, & waxeth not proud in prosperitie. Fortitude giues a man magnanimitie, constancie, hope, assurance, sufferaunce, patience & perseuerance. With this vertue ẏ Martirs of all degrees & ages were indued, grounded vpon a firme Faith, cõtening ẏ world, & setting light by ẏ threatnings & tormẽts of tyrants, imbracing death, rather thẽ to deny Christ. Gods Prophets were armed with Fortitude, who without flatterie reprehended ẏ kings of Israel & Iuda, of their sins & false worship of God, & feared not their furies. The Apostles of Iesus Christ, were armed with Fortitude, who feared not to controll ẏ wisdome of ẏ wise, & vanquish such as wer in high places, ẏ they might with contented mindes carie ẏ yoke of Christ. This did they not by their bodely strength nor yet wẽ mans power or warlike weapons, but with diuine doctrine: not desiring to kill any one, but to die themselues. It is a great worlds wonder, ẏ so few poore simple soules, vnarmed, vnlearned, & hauing no humaine pollice, shuld vanquish the wisdome of the world, confound earthly pollicie & strength, and subdue Kings, and bring them in obedience to the faith and knowledge of Christ: reuoking the people from false religion and adoration of Diuells, who tyrannously reigned and bare sway, certaine thousands of yeares in the world.

With this vertue of Fortitude, Kings and mightie men

ought

ought to be armed, not doubting any danger for ỹ defence of the faith of Iesus Christ: but being of one & the same minde with the holy Martirs of God. With this Vertue ought Preachers and Teachers to be armed, worthely defending the word of God, against all Heretickes and enimies of the same, not doubting the feare or the threatnings of persecutors whatsoeuer. But you must vnderstand, that Fortitude is not a dealer in the committing of vnlawfull dædes: as to beate, hurt, or kill thy brother, vnlesse it be iustly done in thine owne defence, or for thy Countries cause: otherwise it is mære malice and madnesse of minde. Moreouer such as extraordinarily and desperately dispatch themselues, as wretches weary of life, they doe it not by fortitude, but by the temptation of the Diuell, who is permitted by Gods sufferaunce, to tempt some, euen to the making away of themselues. Such people are weake hearted and not valyant: for valyantnesse, which is Fortitude, is not named notable, vnlesse it be in lawfull actions and dæds, as in the defence of thine owne person, thy Prince, thy Countrie, or the faith of Iesus Christ, for the which to suffer death, is excellent Fortitude.

Temperance (saith Saint Austen) is an affection to restraine the appetite, whervnto a man is excessiuely inclined. Temperance hath rule and dominion ouer pleasures and delights, refusing to meddle in any thing, which can not be done without offending God: and not falling in anye excesse whatsoeuer, wherein a man may passe the rule of reason. To liue in Temperance, is to order and dispose euerie thing, according to the right vse whereto it was appointed.

These foure vertues haue foure vices cleane contrarie vnto them, by the which vices, the vertues are corrupted and destroyed. Prudence by Folly, Iustice by Couetousnesse, Fortitude by Pride, & Temperance by Incontinence, defaced. These foure vices are signified by ỹ foure plagues which consumed and spoiled the goods of Iob, namely: The Sabees, the Chaldees, the force of fire, and the violence of a

vehement winde. The Sabees of Folly made hauocke of Prudence Oren. The Chaldees of Pride led away the Camils of Fortitude. The fire of Lechery, made waſt of Temperaunce ſheepe. And the boyſterous winde of Couetouſneſſe, ouerthrew the houſes or the precepts of Iuſtice. Theſe foure vertues likewiſe are deuoured of their aduerſarie vices, according as the Prophet Ioel complaineth againſt the wicked Iewes, vnder foure notable things deciphering the foure vices oppoſite & againſt ỹ foure vertues before named. Theſe foure things are the Caterpiller, the Graſhopper, the Locuſt, and the Blaſting: all which foure things being bent to waſtfulneſſe, left nothing vnſpoyled, whiles they put in vſe the force of their inclination. By the Caterpiller is ment vaine and fooliſh bragging, which deſtroieth the vertue of Prudence. By the Graſhopper is meant the vice of Pride, which deſtroieth the vertue of Fortitude. By the Locuſt is meant the vice of Couetouſneſſe, which deſtroieth the vertue of Iuſtice. And by Blaſting is meant the vice of Lecherie, which deſtroieth the vertue of Temperance: ſo that Fooliſh bragging deſtroieth the vertue of Wiſedome. Pride corrupteth the eſtate of Strength. Auarice deuoures the vertue of Iuſtice. Lecherie ſpoyleth the title of Temperance. *Ioel.* 1.

Now therefore ſir Knight, I wiſh thee to refraine from theſe inſatiable vices, leaſt thou loſe the enioying of theſe foure notable Moral vertues. Thou knoweſt what comfort, and good companie thou haddeſt in the Pallace of Vertue: there thou ſaweſt God, Faith, Hope, Charitie, Prudence, Iuſtice, Fortitude, Temperance, and all the goodnes which might come to the reſonable ſoule in this preſent life: as for the ſweetneſſe, the ioye, the pleaſure, conſolation, & goodnes, which theſe vertues do bring them vnto, which hath imbraced & loued them, none knoweth, but who hath had experience.

## ¶ How Faith from the top of her Tower, ſhoweth vnto the Knight the Citie of Heauen,

### The viij. Chapter.

After good Vnderſtanding had deliuered out theſe good wordes, I was rauiſhed in my minde, I felte not my ſelfe, I loſte my taſte, I forced neither for meate nor drink, and moſt of all I merualled that night approched not: becauſe many houres were conſumed. Being in that maze, Vertue tolde me that in hir Pallaice neuer came night, and that darkneſſe had nothing to doe where ſhe dwelt. Then Memory put me in minde what Gods grace tolde me by the way: ſaieng that by the workes of Faith, which are the fruits of the ſame I might perceiue and ſée the Citie of Heauen, wherein is comprehended the true and bleſſed Felicitie. Then Faith led me to hir Tower, and all the other vertues kept vs company. For Faith properly is not without Hope, nor Hope without Charitie, and therfore they muſt go altogether. And though theſe vertues haue diſtinct and ſeuerall properties: yet they ioyne hands and are neuer aſunder. S. Hierome ſaith that Abraham was furniſhed with Faith, Iob with Fortitude and Patience, Dauid with Humilitie, and ſo conſequently of other holy men recorded in Scripture.

Then Faith from hir high Tower, ſhowed mée a high hill, whereon was builded a merualous ſumptuous Citie, and ſhe tolde me it was the Citie of Heauen, wherein is comprehended true bleſſednes, and perfect felicitie. In that Citie I ſawe neuer a Temple, which made me merualle, vntill that Faith told me, that the Lord God almightie was the Temple of that Citie. There néedes no ſhining of Sun, nor brightnes of Mone, nor glittering of ſtars, to giue them light, for the almightie God is their true light himſelfe.

None

None enters into this Citie, but such as are written in the booke of life. Furthermore Faith tolde me that there was no discord, no aduersitie, no sinne, no reproch, no iniquitie, no feare, no sorrow, no shame, no tumult, no darknes, no paine, no mistrust, no violence, no vnquietnes, no ill, no grudging, finally, nothing that sauoured of mortalitie: but there was concord, prosperitie, perfection, vnitie, loue, gladnesse, quietnesse, stiednesse, charitie, sure rest, perpetuall felicitie, and euerlasting ioye in God, with eternall life and happinesse.

There was mirth without sadnesse, rest without labor, gaine without losse, health without paine, abundance without want, life without death, cleannesse without corruption, happinesse without hinderaunce. In this Citie God is seene face to face, there is the endlesse lyght shining, the Saints alwaies singing, blessed soules reioycing and euer beholding God, yet still coueting to see him without dulnesse of desire. The Citizens of this Citie of heauen are coheires of the eternall Deitie, the Father, Sonne and holy Ghost. They are made incorruptible and immortall, according to the promise of our Lord and Sauiour Iesus Christ, saieng. Father those that thou hast giuen me, I will that they bee with me where I am, that they may see my brightnesse. *Iohn.17.*

What can I say more, in this Citie is one King, without death, and without chaunge: without beginning and without ending. In this Citie there is no night, there is no limitation or terme of time, but continuall day most brightly shining. For in this Citie dwelleth the Father of lights, euen God himselfe, whose brightnesse no darknes can ouershadow. The Citizens of this Citie are most blessed and fortunate: For they are pertakers of vnspeakable grace, of vnmeasurable happinesse, of endlesse ioye, & of such perfection as thereunto there can be added no more. Vnto this place shall the iust be aduaunced: as for the wicked, their portion is in the Lake boyling with fire and brimstone. But to proceede in our purpose.

## ¶ THE DESIRE THAT THE KNIGHT had to come to heauen, and how Gods grace brought Perſeuerance.

### The ix. Chapter.

Hauing beene from the Tower of Faith, the Citie of heauen, and heard (by hir) the manner of it, I was rauiſhed of my wit, & eſteemed nothing at all of the world. For I felt not my ſelfe, my thought I was walking in Heauen. Hereupon I deſired Faith, that I might remaine ſtill in hir Tower, the which willingly ſhe graunted me, inſomuch that I was neuer wearie out of hir Tower window to behold heauen: yea, the more I beheld it, the more beautifull it ſeemed. In the end, I was loath to liue in this world, & deſired death, that I might the ſoner ſee the citie of Heauen, & haue the ſight and inioying of Chriſt my Redeemer. Then kneeling by my ſelfe all alone, I made this praier ſaieng.

O how happy is the ſoule, that is out of this earthly priſon, & reſteth in heauen moſt ioifully, ſeeing his Sauior face to face. That ſoule is without feare & afflictiō. O how happy is the ſoule, which is in the company of Angels, & holy Saints, ſinging praiſes vnto the higheſt: Such a ſoule ſurely is ladē with abūdance of ioy. O happy ſocietie of citizens, O happy company of Saints, which lamented in their mortall life, but now raigne with God immortally, O ſweet Ieſus, let me come to thy pleſant Citie, wher thy Citizens ſee thee daily, to their great delight. O let me come ther wher nothing is troubleſome to heare or vnderſtand: what melody heare they without ending? And, how happy wer I, if I might heare the ſongs, or be admitted to ſing a ſong of Dauid in thy holy hil of Sion. O that I being the leaſt of thy ſeruants, may by thy grace, put off my fleſhly burden, and come to thy happy Citie, to accompany the holy & happy aſſembly of Saints, to ſee the glory of my Creator, & to behold his amiable Maieſtie.

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That I may be made meet for this ſo great a bleſsing, grant I beſeech thee O gratious God, that I neuer loke backe vpon this ſhadowe or valley of teares, that I remember not the falſe pleſures of this wicked worlde, that I eſteeme not this corruptible & euil lyfe. O how can we (here) be happie where the Diuell alwayes aſſalts vs? Where the world flatters vs? Where the ſoule is blinded? And where al men ſin? After which greate euils death doth followe, as the verie end of al vaine pleaſures, & then they are eſteemed as if they had neuer ben. What recompẽce may be made vnto thee (O GOD) which giueſt vs conſolation in the middeſt of all our extremities, (by the wonderfull viſitation of thy diuine grace)? Beholde me miſerable wretch, filled with ſadneſſe, wherein I conſider my ſinnes when I feare thy iudgement, when I thinke on the houre of death, when I remember the paines of hell, when I am ignorant what puniſhment I deſerue, when I knowe not where nor in what eſtate I ſhall end my dayes. In all theſe things and many other I appeale to thy gratious goodneſſe, knowing that thou art readye to giue me conſolation againſt all theſe ſorrowes. Thou lifteſt vp my ſoule (ful of anguiſh) aboue all mountaines, thou makeſt me receiue thy great Loue, Charitie, & goodnes, by the which thou recreateſt my heauie ſpirit, and reioyſeſt my ſad heart, in reuealing vnto me thy heauenly delights.

This prayer ended, I vtterly forgat all my miſeries, and reſted my ſoule vpon the anchor of Hope. Then as I was knæling, Gods grace appered vnto me, accompanied with an other Lady which I had not ſæne before. And after I had giuen her thanks for all her benefits, ſhe deliuered mæ this Lady named Perſeueraunce, to continue with me, charging me to kæpe her euer with me, if I meant to be a Citizen of heauen. For (ſayd ſhe) all other vertues without her are as nothing, to winne heauen. For it is written, Who ſo perſeuers vnto the end ſhall be ſaued. And therefore if thou wilt be ſaued, thou muſt continue. Hereof we haue manye examples in the holye Scripture, but I will touch twaine and no more. *Mat.24.*

When Saule was first created King of Israel, hée was as lowly and as humble, as the childe of one yeare old: but hée continued not aboue two yeares in this his goodnesse. For after he had put Perseueraunce awaye, he became euill, and grewe to be a cruell tyrant: insomuch that he slewe many of the Lordes Priestes, and persecuted good Dauid. But what was his ende? He was vanquished of his enimies, and beeing giuen ouer of God, he killed himselfe vppon the mount Gelboë. Againe touching the same matter, Iudas at the first when God made him an Apostle, was good and dutifull, but when he had put Perseueraunce away, he became a theefe, & by couetousnesse, hée betraied and solde his Maister Christ. But what was his ende? He was forsaken of God, became a reprobate, fell into desperation, and with an accusing conscience sore chargynge him with the hainousnesse of his offence, with a halter he hanged himselfe.

When I hearde Perseueraune saye so, for feare least the lyke should befall to me, I desired my counsailour Good vnderstanding, to shew me the meanes howe I might kéepe Perseueraunce alwayes with me, that in so doing, I might not bee depriued of the glorious Citie of Heauen. To which request of mine the good Hermit Vnderstanding, tendering the safetie of my soule: and hauing a carefull regarde to all mine endeauours, did yeld, and spake to me in manner and forme following.

## *GOOD VNDERSTANDING SHEVVETH* the Knight how to keepe Perseueraunce alwaies with him.

### The tenth Chapter.

My sonne, the last point of thy soules health, (quoth Good vnderstãding,) is to learne & know how to tarrie wher thou art now, without going back, which if thou desire, then must perseuerãce neuer leaue thée, for if she forsake thée once, then

then must thou nedes lose the pleasure of lady Vertues pallaice, wherin thou art now. From whence if thou go backe, thou shalt be sure to lose her and the ioyes of heauen. Thou must therfore remaine constant in thy good minde, without wauering, the which to do, thou must by deuout & continual praier, faithfully craue helpe of Gods grace, without ỳ which no man can continue in goodnes. And to accomplish all this, thou must remember three things: the first is, thy life past: the second, thy life present, & the third thy life to come. These three considerations will encourage thee to stay where thou art, and as it were with a bridle will kepe thee from recoiling.

1 Think what thou hast done & sene before time, in following Folly, how thou liuedst vaine & worldling like, yelding to euery vaine concupiscence & lust, wherby thou diddest fall into the filth of sin, diddest indaunger both thy body and thy soule, & hadst thy conscience accusing thee. Oh where haddest thou ben, if Gods grace had not taken compassion vpon thee? Where be the worldlinges that wold not be sorrie for their sinnes? Wher are they become? Are they not condempned to euerlasting torments in hell fire? Oh thinke then that sinne doth greatly offende God: thinke what punishment God hath ordeined for sinne, which makes man an enimye to God, and a friende to the diuel: thinke that sinne hath depriued thee of thy first innocencie and vertue, making thee meate for hell-hounds, amongest whome thou haddest bene numbred and counted, if God of his grace had not pitied thee.

2 Thinke that at this present time thou art in Gods fauour, by the meanes of his grace, who hath made thee a childe of God, and an heire of heauen by hope, so that now thy conscience is quiet. Thinke what good consolations thou hast receiued by deuout praieng: thinke what spirituall instructions Gods grace hath giuen to thee: think all the pleasures of the world are mingled with sorows: think that thou shalt haue no hurt, if thou remaine where thou art, for thou art in Gods kepinge: thinke that this worlde

shall

shall passe away with all the pompes and pleasures of the same: thinke that thy present state is the high-waie to heauen, and so shalt thou keepe Perseueraunce.

3 Thirdly thinke that the iust iudgement of God is to come: which is to the good to giue Heauen, and to the euill Hell. Thinke thou must dye, and that at thy death thou shalt not receiue so good consolation as thou hast had of Vertue and Gods grace, in whose wholsome counsailes and admonishments thou oughtest to persever to the end. Thinke that at thy death thou must leaue behinde thee, wife, children, goods, and monie. Whether thou doe good or euill, thinke that thou must goe to a region vnknowne, and to a place where thou hast neuer bene: and if thou be founde to haue dyed in sinne, without repentaunce, the Diuells will attend to take thy cursed bodie, and thy dampned soule, and will carrie both into the dungeon of darknesse, there to feele eternall torments. But if thou be found with Perseuerance, in the Pallaice of Vertue, millions of Angelles will goe before thee, and with greate ioye will bringe thee to Heauen.

O thinke vpon the iust iudgement of God to come, when euery one shal be iudged according to his deeds. For God fauoureth neither king nor kaiser, prince, nor people, high nor lowe, rich, nor poore, without respect of person, he wil crown the good, and condempne the euill, at that day of dome, when we must appeare personally without excuse or exception before him. Then euery one must be his own atturney, when the iust Iudge at that day wil shew himselfe terrible to the peruerse, which haue followed Voluptuousnesse, and haue not heartely repented, nor retyred from the filthy puddle of their sins. But will be gentle, iust, & good, vnto those ỹ haue bene sorrie for their offences. O thinke what torments the vnrepentant shal suffer both in bodie and soule, perpetually: whereas all such as haue persevered in goodnesse to ỹ end, shall receiue ioye, and the fulnesse of God and of heauen. In such sort to persever in goodnes to the end, do thine vttter indeauour, & thou shalt see that God will be readie with his

grace

grace to bleſſe and to arme with conſtancie in thy Chriſtian purpoſe.

*A PROTESTATION WHICH GOOD VNDERſtanding taught the Knight to make euery day for the auoiding of temptations, & how he ought to hũble himſelfe before God, and what he ſhould aſke in his praier.*

The xj. Chaptr.

Y ſonne alwayes I with thee to keepe Perſeuerance with thee, by whome thou maiſt auoide temptations, which woulde induce thee to ſinne, & force thee to forſake the true Faith, and alſo to tranſgreſſe the holy commaundementes of almightie God. This to auoide, I wish thee euery day to repeate the promiſes which thou haſt made to God in thy Baptiſme, which follow thus in effect.

O moſt high, moſt excellent, and moſt holye Trinitie, Father, Sonne, and holy Ghoſt, I proteſt that I will liue and dye in the true Catholike and Apoſtolike Faith: and will keepe thy holy commaundements, which heretofore I haue tranſgreſſed. Wherefore I am ſorye and doe heartelye repent mee for the breach of them, and in token whereof I make my confeſsion, ſaieng.

I Beleeue in God the Father almightie, maker of heuen & earth. And in Ieſus Chriſt his only ſonne our Lord. Which was conceaued by the holy Ghoſt. Borne of the virgin Marie. Suffred vnder Ponce Pilate. Was crucified, dead & buried. He deſcended into hell, the third day he roſe againe frõ the dead. He aſcended into heauen, and ſitteth at the right hand of God, the Father almightie. From thẽce he ſhal come to iudge the quick & the dead. I beleeue in the holy Ghoſt. The holy Catholike Church. The communion of Saints. The forgiueneſſe of ſinnes. The reſurrection of the body. And the life euerlaſting, Amen.

Then ſay, Lord God giue me grace moſt heartely I beſeech thee, without doubting, to confeſſe and beleeue all the Articles of this my Chriſtian Faith, and in the ſame to perſe-

uer to the ende. And so rehearse the tenne Commaundements of almightie God, which are these.

THe same which God spake in the xx. chap. of Exodus, saieng: I am the Lord thy God which haue brought thee out of the land of Aegipt, out of the house of bondage.

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any graue Image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God, am a ielous God, & visit the sins of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands in the that loue me and keepe my commaundements.

3 Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

4 Remember that thou keepe holy the Saboth day. Sixe daies shalt thou labour, & do all that thou hast to do, But the seauenth day is the saboth of the Lord thy God. In it thou shalt doe no manner of worke, thou & thy sonne, & thy daughter, thy man-seruāt, & thy maid-seruant, thy cattell, & thy stranger that is within thy gates. For in sixe daies the Lord made heauen & earth, the sea, & all that in them is, & rested the seuenth day, wherfore the Lord blessed the seauenth day and hallowed it.

5 Honour thy father and thy mother that thy daies may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultrie.

8 Thou shalt not steale.

9 Thou shalt not beare false witnes against thy neighbour.

10 Thou shalt nut couet thy neighbours house. Thou shalt not couet thy neighbours wife, not his seruant, nor his maid, nor his Oxe, nor his Asse, nor any thing that is his.

Then considering the tenour of that which thou hast said, craue grace at Gods handes to walke after his will,

vsing

vsing the same praier which Christ taught thee, and saieng.

OVr Father which art in heauen, hallowed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this daie our dayly bread. And forgiue vs our trespasses, as we forgiue thē that trespasse against vs. And lead vs not into temptation. But deliuer vs from euil.

Besides all this, thou must also most heartely humble thy selfe before God, acknowledging thy selfe a sinner, and that thou canst do nothing ỹ is righteous: but if ther be any goodnesse in thee, either of nature or of Gods grace, thou must frely confesse that all comes from aboue. Repute not thy selfe better then another, but rather the least of all. If anie despise thee, mocke thee, or iniure thee, suffer it not onely patiently, but also willingly & gladly, euen for the loue of God. For the scaling ladder of heauen is humilitie, & a full denieng of thy selfe in al worldly causes. Thinke not wel of thy selfe for anie thing that thou doest, hast done, or maist do: but if thou hast anie goodnes in thy body, or in thy soule, be not ashamed to confesse that it is not thine, because it comes not from thee but of God: from him whom indede it proceeds.

If thou humble not thy selfe, there is no hope of thy soules helth. For to this effect our Lord said, If you be not cōuerted & made as little children, you shal not enter into the kingdome of heauen. *Mat. 18.* And S. Barnard saith, Who so wil be hūble must be content to be despised of the world, he desireth not to be renowmed: for this is no point of humilitie.

Commit thy selfe therefore to God, and put thy will to his: taking at his hands all aduersities patiently, all tribulations, all afflictions, all diseases, all persecutions, yea, & death it selfe, not onely contentedly, but also willingly: acknowledging that God sendes nothing to the faithfull, but goodnesse, and all for their soules health. Wherefore thou must often pray to God & say, Lorde God, giue mee whatsoeuer thou wilt, do with me alwaies what thou wilt. And when at any time thou findest thy selfe as it were left of God, voyde of deuotion, or destitute of consolation, whether it be inwardlye or outwardlye, be not discouraged for it,

neither thinke that God hath forgotten thee, but heartelye humble thy selfe before God, accounting thee vnworthy of consolation, and putting all thy confidence in God, as in one that knowes how to saue his elect. If thou receiue any blessing inwardly, as wisdome, or anie other gift, exalt not thy selfe in pride, neither discommend others ý haue not receiued of God such grace: but vse that which thou hast to Gods glorie. Againe, if thou see thy neighbours fall, take heed thou hate him not, iudge him not, & condemne him not, but think that God permits thee to see his offence for thy profit. Imagine thou wast neuer touched with ý crime: wel, it is much, but yet thou hast bene culpable in some other as bad, or els worse: vpon this examinatin reforme thy selfe, suppose thou art in no fault, thou must not therfore estéeme thy self better thē he ý is in fault, knowing thou art of such a nature as he is, & made of ý same stuffe ý he is, & therfore notwithstāding thy supposition, a sinner, & offender, as well as he: so ý both néed amending. Be thou sure, that if God had prouided no better for thee then thy selfe deserued, thou hadst committed the like offence, or els greater: & thanke God that he hath kept thee so, & pray for him ý doth amisse, & is not yet cōuerted

¶ Whē thou séest a sinner openly led to his last end to lose his life by law, know ý thou stādest a sinner before god as wel as he, although before the world thou be estéemed better. The life and death of our Lord & sauiour Iesus Christ, is a glasse for all faithfull Christians to looke in. Wherefore with a good deuotion lead thou an holye life by his example, take paines to follow his humilitie, his sobrietie, his chastitie, his goodnesse, his charitie, his patience, his compassion, and all his other vertues. Ther is no schoole wherein a Christian maye so well learne to liue well, as in the contemplation of Christs life & conuersation: thou must oftentimes think on thy last end, as death, iudgement, hell, & heauen: perseuer in praier & in goodnes to the death, so thou shalt please God, & not be loth to dye. Remember the end (saith ý wise) & thou shalt neuer sin: thou must often pray deuoutly to God, & whē thou wilt so do, thou must draw thy selfe from all affaires.

*Eccle. 7*

For

For praier is a lifting vp of the hart to God, and a priuate speach or communication of the soule with God, If it be so, were there any reason that a man should withdraw his cogitations from God, or rather all outward busines put apart, with all reuerence to submit thy soule before him. All this notwithstanding it is not forbidde in all our affairs to pray & sing psalmes to Gods glorie, and oftentimes with teares to saie the Lordes praier, or anie other praier to that effect. And here by the way thou must vnderstand, that the longest praier is not most profitablest, because of the multitude of cogitations & thoughts rising in the minde. Besides that, they must be deuout, for the praiers which are done with deuotion, with loue & humilitie of the hart, doth profit most, as for all other praiers, they are vaine and to no purpose.

If thou pronounce but three words as the Publican did, saieng: God be mercifull to me a sinner: or as the Chananite said, O sonne of Dauid, haue mercie vpon me, it is enough. Againe, be not curious of thy tongue, or fine in speaking: it sufficeth, that thy heart speaks within thee, and thy tongue though but bleatingly, if vnfainedly, it is well: as we read of Moses and Anne Samuels mother. True it is and no lesse fitte, that both tongue and heart shoulde praise God, and therefore be circumspect in thy praiers, lest thou be reproued as our Lord reproued some saieng, You knowe not what you aske. In the first parte of thy Prayer, thou askest Gods Kingdome, (according to Gods doctrine) and also his Iustice. Then thou askest in thy prayer, that God be knowen, honoured, & glorified of all: that his wil be done in all, & accomplished in all, as well of men in Earth, as of Angells in Heauen. Thou askest increase of Faith, Hope and Charitie, remission of sinnes, the grace of God and his glorie.

*Luc.18.* *Mat.17* *Ezo.1.* *1.Kin.1.* *Mat.20* *Mat.5.*

Worldly goods superfluously thou oughtest not to aske, but necessarily to liue, and with a measure for thy bodely health, and for the succour of the nædie. If thou be sicke, poore, or in aduersitie, thou maist aske health, riches or prosperitie: so it be done to Gods glorie. But if thine afflicti-

ons doe more aduaunce Gods glory, then thy prosperitie doeth, yelding thy will to GODS will, thou oughtest to aske patience, and saie with a meeke heart, Lord thy will bee done and not mine. Euermore haue the feare of GOD before thine eyes, iudgeing and condempning thy selfe for thy sinne, and thou shalt not be iudged nor condempned of God. Let no sinne so raigne in thee, as to depriue thee of Gods grace, and to tumble thee to eternall death. Better it is to dye in trouble without sinne, then to liue in prosperitie in sinne, and better it is to lose thy life for Gods cause, then to liue at ease, and lose God and thy life too.

If thy senses be inclined to sinne, be not dismaid: for ther is a God, to whom if thou pray, will, by the power of his grace, suppresse that inclination. Wherefore take courage when thou art tempted, aske for helpe at God, saieng: O God make speede to saue me, O Lord make hast to helpe me: Lord God leaue me not but be my help, O thou Lord God of my health. Doe what thou canst to resist the Diuell, and he shall goe from thee: approch to God by Faith, and he will drawe neere vnto vs by his spirite. If the Diuell assault thee, defie him: and make thy mone to our Sauiour (saieng) Lord helpe me, and he will helpe thee. Doe thou thine indeuour, and assure thy selfe, that God wil make thee strong, he will aide thee, he will ease thee, and in the end will set thee free from all verations, placing thee in the heauen of heauens, the portion and inheritaunce of his seruaunts. To this God, and to Jesus Christ, with the holy Ghost, be all glorie, honour and praise, worlds without end. Amen.

## ¶ THE AVTHORS PERORATION OR Conclusion, to the deuout readers or hearers.

The xij. Chapter.

## The xij. Chapter.

Thanke almightie God of his goodnes, that I am come to the ende of the voyage of the wandring knight: by the which thou maist vnderstand, that in following Folly and vaine Voluptuousnesse, he forsoke God, to the preiudice and hurt of his soule, yea, to the daunger of euerlasting damnation. Here thou maist learne that al voluptuous worldlings are the very subiects of Satan, and that earthly goods and worldly pleasure, shal quickly consume. Thou art taught likewise what great clemencie God vsed to him, drawing him by his Grace, from the sinke of sinne, wherein he was sunke: how he was led to the place of Repentance, and from thence to the Pallaice of Vertue, where by Gods grace he is now, and what goodnesse he hath found there, thou hast heard at large. The Lord graunt vs to lande where he is landed, euen in the lande of promise, promised to the Elect.

And now to conclude, I beseech your good courtesies, that if any thing in this my labour mislike you, interpret the same to the best, and to lay nothing to my charge in the waye of presumption: but commending my good meaning and allowing my will, not to contemne, but to speak well, and esteeme of this my worke, and to vse it for thy benefite and edification, for the which ende I made and compiled the same.

And now I exhort you all (in Christian loue and charitie, that if by Gods grace you be resident in Vertues Pallaice, to persever and continue there to the ende, humbling your selues before God, and alwaies trusting vnto his goodnesse, not vnto your owne strength or merites: acknowledging also Gods grace, by the which you are as you are, and of whome you haue, that you haue.
Let all your confidence be in his mercie and in his goodnesse.

Further-

Furthermore, if any feele and perceiue himselfe out of Vertues Pallace, by meanes of worldly vanities, let him consider the great perill he is in, and spedely tourne to repentaunce, with a contrite and sorrowfull heart, requiring pardon of God, and trusting wholly to the merites and passion of our Lord and Sauiour Iesus Christ. Let him not be ashamed to acknowledge his sinnes, which if he doe, he shall finde at Gods hands grace and mercie. And now I beseech our Lord God to giue vs all grace, to do according vnto that which here is spoken (for otherwise of our selues it is not possible) that leading a life acceptable and agreeable vnto his holy wil, we may in the end after the voyage which we haue to passe in this world, see and enioye, possesse and haue the full fruition of that glorious Citie of Paradise, where true blessednesse and perfect felicitie dwelleth, euen in the habitation of God almighty, vnto whom be all honor, glory, power & dominion, for euermore. Amen.

FINIS.

GLORIE TO GOD.

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